A DEFEN-

CE OF THE SACRI-

fice of the masse.

Made and set furth by mayst. Rycharde Smyth doctour in diuinite, and reader of the kynges hyghnes lesson of diuinite in his maiesties vniuerslitie of Oxforde.

Wherin are diuerse doubtes opened, ouer and aboue the pryncipall matter.

Multo melius est uera rustice: q̄ falsa diserte proferre. Ibero, ad damasum.

It is muche better to bring forth true thynges rudely, then false thinges eloquently.

1546

¶ To my mooste gratious
soueraigne lorde Henry the
eyghte, by the grace of god
kynge of England, Fraũce,
and Ireland, defẽder of the
faithe, and of the churche of
England and also of Ire-
land, in erth supreme
head nexte vnder
christ, al helth
and felicitie.

MOst gracious
soueraine lord,
hauinge made
of late. ii, trea-
tises, the one
intituled The assertion, and
defence of the sacramente
of

of the aulter, and the other the defense of the sacrifice of the masse, determynynge with my self accordynge to my moost bounden duetye, to dedycate them both vnto your moost excellent highnes, aswel for that your said hyghnes is the mooste worthy defender of christes religion, as also for the consonaunce, and vicinitie of the matter and argument herein. I do nowe, according to the sayde determination exhibite, present, and offer this treatise of the sacrifice of the masse vnto your royall maiestie, semblably as already

I haue

I haue done the other of the assertion, and defence of the sacrament of thaulter, most humblye beseechynge youre highnes gratiouselye to accepte this my poore doinge, and to fauour it.

Youre graces mooste humble subiecte, chapleyne, bedysman, and seruaunt.

Rycharde Smythe,

LIngua quidē diſerta, & dictio terſa, delectationem & laudē afferunt, nec non plurimum conducunt miſeris mortalibus, quorū animus deprauatus eſt, ad uanam gloriam parandam. Cæterum ueritatis ſtudioſus non animum adiicit ſermonibus corruptis, verum ſedulo inquirit quęnam materia, ſiue quis effectus, aut quodnam opus ſit orationis. That is to ſaye, A wel ſpoken tongue, & eloquence, do bryngе delectation and prayſe, they alſo do moche profytte myſerable men (whoſe mynde is corrupted) to gette bayneglorye. But he that loueth the truthe, ſettethe not hys mynde to corrupte ſpeaches, or ſayenges, but he enquyreth

quyrethe dylygentlye, what the matter is, eyther what the effecte, or what is the worke of the oratoin.

Eme, lege, iudica,
Bye, reade, iudge

¶ The autours names out of the whiche this treatice is gathered, and the tyme whan they were, that therby men maye se that the masse is not set vp of late by the couetousnes of preistes, as some say falsely it is.

The greakes.

Dionisius Ariopag,	anno d.	47
Ignatius	Anno d.	104
Clemens	anno. d.	142
Ireneus	anno	203
Origines	anno	225
Gregory Nazian.	anno	369
Athanasius	anno	345
Eusebius	anno	305
Cyrillus	anno	369
Epiphanius	anno	369
Chrisostomus	anno	412
Basilius	anno	369
Gregorius Emyss.	anno	340
Theophilus.	anno	360

Damas-

Demaſcenus anno 440
Theodoretus anno 306
Theophilactus
Iulianus epiſcopus Toletanus 845

The Latyns.

Anacletus anno 101
Euariſtus anno 110
Alexander. anno 119
Tertulianus anno 203
Arnobius an. 305. Lactãtius 305
Cyprianus anno 259
Hylarius anno 345
Ambroſius anno 429
Hieronimus anno 429
Auguſtinus anno 440
Fulgentius anno 497
Gregorius Magnus anno 609
Beda anno 683
D. Hugo Etherius anno 1160
Rupertus anno. 1123
Innocentius anno 1200
Iſodorus anno 630

RICARDVS SMYTHAEV
Candido Lectori. S D.

ES VDATh
libellus, optime l
ctor, aut solum p
nitus rudibus, &
indoctis in christi
ana philosophia
aut certe una cũ ijs & illis, qui nõ
ita multũ in illius studio promou
rint. Hos enim dũtaxat istac me
qualicumq; opella iuuare studi
habui, ne quis horum ab ipsa pie
tate, quod ad rem, de qua hîc con
trouertitur, attinet, ignorantia, &
inscitia veri aberret, vel male sani
hominum contionibus persuasus,
vel librorum, qui hæresibus respar
gũtur, lectione, vt sic ineptiat, de
mentatus, et si quis ab huius rei re
ligione iam desciuerit, is in pro
cinctu atq; parato habeat, quo su
um

Inuenietur omnium pene malorum mater esse ignorantia D. Clement. 4. recog. c. 5.

um agnoſcat errorem, agnitum ex oſum habeat, reſpuat, & funem (ut eſt in paræmia) reducat, quo albo germane chriſtianorum, à quo temere, & impie nomen ſuum expunxerit, denuo adcenſeatur, alioqui tandē extrema (ut habet vetus dictum) faba diſperiturus. Quam vero feliciter in hac re ſim verſatus, & ſpartam, quam ſum indeptus, dextre adornauerim, iudicent eruditi, qui candide & recte de rebus diuinis ſentiunt, ut quos ſolos moror, & quorum iudicio, ac calculo ſtet vōlim, aut cadat hæc, quam ieci alea. Quod ſi quis hîc quærat Britannici ſermonis lænocinia, & leporem, ſpe fruſtrabitur ſua. Dū enim hanc apparārem conflictatiunculam, conſultiſſimum mihi eſt illico viſum, omnia planius, intelligibilius, ac craſſiore (ut aiunt) minerua hominum lectioni credere,

quo

quo ad imperitam multitudinem,
quam instituēdam suscepi, maior,
vberior, ac luculētior, ex hoc meo
labore dimanaret utilitas, nec esset
quod illorū remoraretē progressū.
Nihil certè pensi habebā, tam etsi
viderim ex dictionis ipsius inue-
nustate quibusdam, quibus nihil ni
si undiq; tersum ad blandiatur, &
arrideat, plurimū fastidiū suboritu-
rū & huic quosdā ab libelli lectiōe,
vix iā vno & altero perfecto folio
decessuros, meumq; nomen apud
illos, vel hoc nomine obscurius fo
re, ac nonnihil eleuatum iri meam
qualēcumq; in literis ęstimationē.
Si quid itaq;, Christiane lector tibi
interim, dum hunc libellum perle-
gis, forte occurret, quod tuo displi
ceat palato, siue quod id genuinū,
& germanum non spiret nostratis
eloquii nitorem, quem ipse non ita
magni duco, ut ingenue fatear, si-
ue

ue quod ſententia vna, vel altera, ſeu ſcripturarum enarratio, ſeu argumẽtorũ profligatio, & depulſio, tuo limato excuſſoq; iudicio alicubi parum arrideat. Primum cogitame, data opera, anglici ſermonis cõtempſiſſe lauticias, quo (ut iam antea commemorauerim) minori negocio a rudibus intelligerer, deinde me hominem eſſe, & proinde nihil humani (ut comicus ait) à me alienum, falli poſſe, decipi, & errare, nolle tamen in errore pertinaciter edurare, ſed erratorum à quoq; commonefactum, incũctanter, ac perq; libenter conſilium in melius, commutaturũ, & gratiam, vel multo maximam admonitori ex animo habiturum, tantum abeſt ut cum eo ſim quicq; expoſtulaturus, ſeu illi ſuccenſurus. Conſultũ eſt illud Di. Gregorij Nazianzeni, optabile eſt namq; mihi & præclarum

clarum, usq; ad ultimam discere se nectutem, quoniam nulla ætas ad perdiscendum sufficere potest. oratione. vii. Postremo hoc tibi, optime lector, in mentem subeat, quoties tibi quippiam in hac elucubratione displicet, me occupatissimũ esse, ac tantum non negociorũ vndis adobrutum, ut non iam integer (uti par fuit) sed aut prelegẽdo, aut de rebus arduis differendo, delassatus, & propemodum a studendo abhorrẽs, nõ integros dies, sed vix horas aliquot succisiuas, seu furtiuas, (ut Hieroni. loquitur) vnius tantum mensis hoc libello contexendo insumpserim. Nec sum omnia hic complexus, cãdide lector, quæ hac de re à uiris doctis prodita legerim, sed multa de industria, & ueluti destinato, transmisi silentio, ne uolumen iusto maius esset, & ipsius prolixitas lectori, aut pau

lo

lo occupatiori, aut nauseabundo, eieret nauseam, & fastidium pareret. Porro, non sum nescius, lector pie, esse inter nostrates nō paucos huic pronunciæ obeundæ longe magis idoneos, q̄s me esse citra frōtis iacturā ipse queam agnoscere, si id oneris, aut subire non recusarent, aut per negotia subire illis liceret. Quod tamen cum a nemine, vel leuiter attactum, neq; attentatum, hactenus viderim, malui equidem meam qualemcunq; in cælestium literarum cognitione estimationem nonnihil perielitari, dū nō ita dextre & feliciter instituto tam sancto coronis, aut manus suprema accesserit, quam pati meæ gentis fidē, iā nōnihil cōcussam, & labefactatam, ullius imposturis, & præstigijs, pessum iri, ac interire, modo per me staret, ne id fieret, effectū dare, & ita quorūdā impijs

cona-

conatibus obuiã ire, ne illis quãtũ libeat, liceat, neue uirus ſuum pro ſua libidine, & improbo ſtudio mortalibus afflent, & eos in ſuarũ hęreſeon naſſã, unde illis nunquã, niſi apprimet ægrè, ſe poſta extricare liceat, pro ſuo arbitratu pertrahant. Hoc ſi contigiſſe videro, abũde cõpenſatũ hũc meũ laborẽ, ſatq; feliciter eum mihi ceſsiſſe existimauero, tametſi multorũ interim dentes, plusq̃ theoninos, me ſubinde morſicãtes, ſenſerim, quo rũ uituperium mauelim, q̃ laudem, ut a quibus laudibus tolli, eſt planè uituperari: pios ſane, & eruditos, admodum moror, quos nihil addubito hũc meũ conatũ, ut ſedulũ qui dẽ, & a pio profectũ aio, candide probaturos, quippe quos nõ p̃terit illud flacci. Eſt quodam prodire tenus, ſi non datur ultra, nec quod uidua euangelica, quę exile planè, & le-

Scimus deo acceptum eſſe quicquid ſit p uiribus. D. G. Nazi. orat. 7.

et leuidensæ (ut est in puerbio) mu
nus contulerit in corbonam, à chri
sto cordis expensore, adeo non au
dierit male, ut illo nomine præcla
ro fuerit ornata encomio. Age
itaq; lector, boni cõsulè, quod nũc
euulgo. Si enim id feceris, facturũ
autem non diffido, calcar mihi ad
des haud mediocrè, ad plura hoc
genus aggrediendum, concinnan
dum, & inuulgandum, ut hinc pij
lectores nonnihil referant com=
pendij, & commodi, cum ad alio=
rũ, tũ ad suã ipsorũ constabiliẽdã
fidem, atq; ad eos christianæ reli=
gioni denuo ascíscendos, qui illi
ualefecerint, absq; ea desciuerint,
non tam inconsulte, quam impie.
Vale, lector pie, & aut his fruere
mecum, (ut habet ille) aut meliora, Horatius.
quod hominis fuerit christiani, im
patti. Oxoniæ Anno ab orbe as=
serto. 1546. Mense Septembri.

¶ Note, good reader, this godly sayenge of saynt Basyll the greate.

Tripert. Histo. li. 7 Cap. 16.

When saint Basyll (as the tri-pertite story telleth) was aduertised & moued by a certen officer of the emperoure Valens, to followe the tyme, and not to suffre so many churches to be piteously vexed through a small subtiltie of doctrine, as then it was, and the sayde officer had promised to him the emperours fauour and amitie yf he wolde ceasse, speakynge agaynst heresye then beyng sprongē vp and spred among the people, he made this godly & catholyke aunswere. Adolescentibus hęc conueniunt uerba, illi & illorum similes talia respiciunt. Nā qui diuinis inutriti sunt eloquijs, corrūpi de diuinis dogmatibus, ne unam quidem syllabam patiuntur, sed pro his (si cons-

contingat) etiã omnes mortis ſpe
cies amplectuntur. Amicitiam au-
tem imparatoris magnã quidẽ cũ
pietate iudico, ſine qua pernitiem
potius hanc appello. That is to
ſaye in englyſh. Theſe wordes are
mete for ſpryngoldes, or ponkers,
they and lyke to them do regarde
ſuche. For they, whiche are nouriſ-
ſhed vp with or in ſcripture, do ſuf-
fer, no not one ſyllable of goddes
doctrines to be corrupted, but if it
happẽ they embrace yea al kindes
of deathe. But I do iudge the em-
perours amitie or frendſhyppe be
ryp great, beinge coupled or ioy-
ned with godlynes, without the
whiche I do call it rather deſtruc-
tion, then amitee. This was vn-
doubtedly a very godly aunſwer,
and wonderous ſemely for a good
and a holy byſſhop, worthy not to
be redde onely of all learned men,

and

and especially of bysshoppes, but to be also diligently noted, prynted in memory, & folowed of them, that they beynge thereby instructed do not let for any mans frendshyppe or for any benefites offred to them, to stande stoutely, and manly in defense of the true doctryne of Christe and his churche, the foundation and pyller of the truth not sufferinge one iote or sillable thereof to be taken awaye, and abolyshed by the craftie, and deuellysshe persuasions of ill wyters, or teachers, but continuallye by scriptures, the autorite of christes churche and stronge reasons defendyng it. For s. Austen saith. Cõtra rationẽ nemo sobriꝰ, cõtra scripturã nemo christianus, contra ecclesiã nemo pacificus senserit. That is to saye. No sobre, or well aduysed man wyll iudge againste

reason

reaſō, no chriſte man againſt ſcrip
ture, no quyet man againſte the
churche. Wolde god that all men,
and women readyng, or hearynge
this notable and catholique ſen-
tence, pronounced by the auncient
& great clerke ſaint Auſten, wolde
receyue it, and in al pointes of our
religion folowe it. For then there
ſhold not be among vs chriſte peo
ple ſo many ſchyſmes, and yll opi-
nions agaynſt the faythe, as they
nowe are, but they ſhoulde ſhorte-
ly ceaſſe, and the true doctryne of
CHRIST, and his churche
floriſheth agayne, whiche is kno-
wen (as Vyncentius Lyrinenſis
wrytte a thouſand yeares ſynce)
by auncient, generalytie and a-
greynge of the fathers in it. I
was moued (gentyll reader) to
wryte thys catholyque, and
godlye ſentence of Saynte
Auſtyl

Basyll, partely because there lacked matter to fyll the shete of paper in printynge, and partely for that it was verye notable and worthy to be observed of all learned men.

Thereafter followeth the preface.

¶ The preface vnto the reader.

THE holy prophet Dauid, good christen reader, saithe that the truth of our lorde abideth for euer, and therfore albeit many and diuers men haue from tyme to tyme, euen frō the begynnynge of the churche, both spoken, & wrytten also bokes againste it, yet they coulde neuer preuayle, but lost their laboures, & got their confusion, and endlesse damnation. wherfore though the pphet Daniel doth say, Proterne tur veritas in terra. The truth shal be troden vnder the feete on the earth, yet ỹ is not ment that al the people of god shulde treede it vnder their fete, & dispise it, but that

Psal.11.

Daniells.8

in the tyme of Antichrist, fygured by Antiochus, of whome the prophet sawe a vysion, as in the eyght chapiter of Daniel it apereth: the continuall sacrifice, that is the sacrifice of the masse, as I wyll by gods grace hereafter proue, shold be abolished and put away, for the space of thre yeres and the halfe, (how longe Antichrist shal reigne) Daniell in the twelfte chaptre testifienge the same. Of the whiche place, and other mo lyke, written by Daniel, we maye well gather, that Antichristes tyme approcheth and draweth very nie, for as much as Marten Luther, and his folowers, do trauaile so earnestly (but yet all in vayne) to take awaye the holye sacrifice of the blessed masse, whiche all christen nations from the fyrst institution thereof, made by christe oure sauioure at hys

Luther is an Antichristes messanger, to make all redye agaynste his comynge which firste of all men spake against the sacrifice of the holye masse, except one Peter de bruis.

last

laste supper, euen tyl our tyme, the space of a thousand and fiue hundred yeres, was euer beleued, accepted, and receaued, for a sacrifice auayleable, and profitable bothe for the quicke and the dead, which thinge shall be openly, and plenteously declared, god wyllyng, here after in this booke, not only by the scripture, but also by general cõcelles, and the expositions of the eldest, and best learned doctours, declarynge the said scripture, so that no man, which listeth not to winke at the lyght of the truth, nor is not maried to his o ne opinion, shall haue any excuse to laye for his errour, throughe want, and lacke of knowlage of the truth. Therefore reade this booke without al affection diligẽtly, not regardyng who made it, nor against whome it is made, but what matter it doth cõ-

tepne, be it neuer so rudely, & grosly set fourth, for the easyer vnderstandynge of it. Folowe the wyse
Eccle. 4. mans counsaile, sayeng. Non contradicas verbo veritatis. Say not
against the worde of truth, for yf
thou do, thou shalt laboure all in
vaine, and gaine therby the wrath
of god, and his indignation, with
payne euer to endure, in hell, with
the deuyll, which stode not in the
Joñ. 8. truthe, as Christe dothe affirme.
Rom. 2. This saith Paule writyng to the
Romaynes after this sort. Iis autē
qui sunt ex cōtentione, & qui non
acquiescunt veritati, credunt autem iniquitati, ira & indignatio.
To them the wrath, and indignation of god shall come, whiche are
geuen to contention, or strife, and
do not quietly obeye the truth, but
beleue the wronge or falsitie. Re-
Matth. 16 member this our sauiour christes
sayeng.

sayeng. What shal it auaile man, Mat.16.
if he wynne the whole worlde and thereby lose his soule? what eschaunge shall a man make for his soule? If thou hast therfore erred with Peter, receauynge false doctrine, defēding it, and persecuting the teachers, and mayntainers of the truth, be not ashamed to forsake thyne errour, and againe to embrace the truth. Paule persecuted the truth, but he forsoke his errour when god called him. Saint Austen erred, but he retourned agayne to the truth, and vnfainedly recanted his errour. Thus many other haue done, whiche hadde gone from the truth, whan it pleased god of his greate merey to call them, & to gyue them the spirite of truth, for the exilyng the spirite of errour. I maye well saye to them, that folow Martyn Luthers wic- Luther.

ked errours, and damnable here-
sies, and namely that, which is a-
gainste the sacrifice of the holye
masse (neuer improued before his
daies) as sayne Paule saide to the
Gala. 3. Galathians, greatly wonderinge
at their blyndnes. Quis vos fasci-
nauit non obedire veritati? Who
hathe bewytched you not to obeye
the truth? As though he had sayd,
ye haue had the truth so plainlye,
and perfectly taught you, that ex-
cepte ye were witched, ye could not
so erre, as ye now do, forsaking the
same. If sayne Paule dyd iustlye
iudge the Galathians witched,
because they had forsake the truth
of the gospell, (which they learned
not longe before throughe the in-
ticement, prouocation, and persua
sion of false teachers, that then did
preache to them, howe moche more
iustlye maye a man saye to them,
which

whiche are shamefullye deceaued, and blynded by Martyn Luthers fond, folyshe, and deuellysshe doctryne? Quis vos fascinauit veritati non obedire? Who hath witched yow, not to obeye the truth? hath Marten luther deceaued, and witched you? Hath he blynded you, that ye can not se the truth, which heretofore, sence Christes byrth, no man attẽpted to do in this matter of the masse? Hath he deceaued you whiche is the autoure, maintenar, and defender of many, and sondry plaine heresies? Hath he witched you not to obeye the truth, concernynge the sacrifice of the blessed masse, whiche so setteth forth, and auaunceth only fayth, that he sticketh not to saye, and defende, that only through faith god forgeueth mannes synnes, nothing helpyng therunto his penaunce, feare, charite

Excepte oue Peter de bruis which was in sayne Bernardes time.

Only fayth.

George Joyes opinion.

rite, prayer, forgiuinge his neighbors treſpaces, nor any like thing, yea that only fayth ſhuld ſaue mā, thoug, he lyued neuer ſo yll: And becauſe ſaint James in his epiſtle doth playnly condemne, & reproue that his deuyliſh opinion, and ſaynt Jhons Apocalyppis alſo diſproueth the ſame errour, he was not aſhamed to denye them both, affirmynge that theſe bookes are not ſcripture, nor wrytten by James, and Jhon the apoſtle. Is not this a blynde doctour? Is not he worthye to haue credence geuen to hym, in matters of our faithe, whiche doth not feare to deny the holye ſcripture, for the maynteynaunce of a fonde, and a wicked hereſye, againſt the ſcripture, the hole churche of chriſtendome, and all wryters, that truly wryte vpon the ſcripture, euen from chriſtes

tyme

tyme, to these our dayes? What man, or woman, is so madde, to beleue him which denieth the fre wyll of man, and ascribeth both synne and vertue onlye to necessitie, and nothinge to man, as Luther doth, sayeng that we can not chose but synne when we do synne, nor chose but we must neades do well, when we do any good dede? Is not this a great blyndnes? What can be more against reason, and goddes holye worde? What doctryne can be more pestilent, and noysome to good lyuyng? For if this doctrine were true, as it is moost false, we shoulde neade no lawe of man, nor of god, no preachyng, no teachyng, no good counsaile, nor any semblable, or lyke helpe to lyue the better with all. Martyn Luther also denyeth that god geueth any grace to man thorow the blessed sacra-

Luther denieth mās fre wyll, whiche dyd Symon Magus (as S. Clement testifieth) that was the fyrst heretike after christes byrth.

Luther saieth that god doth geue no grace by the sacramētes.

mentes

mentes. Is not this man worthy
to be beleued of vs christē people:
He teacheth that a christen man
shuld not warre agaynst the Tur-
kes. Is not this hollsome doctrine,
& godly: yea is it not rather mete
for a Turke thus to write, then a
christen man? Beware therefore,
good christen reader, of his pesti-
lent, and contagious doctrine.

Heresyes bookes should not be redde.

Reade not his bookes, nor none of
his disciples makynge. They are
full of poyson, although they
seme neuer so good and frutefull,
as commōly doth all heresy, at the
firste taste and syght. The kynges
mateſty, lyke a moſt christē prince,
hath put fourth a proclamation of
late, straightly chargynge, and cō-
maundinge, that no man, or wo-
man do kepe after the laſt daye of
Auguſt next insuinge any boke in
Englyſh, that conteyneth in it any

yll

pll, and hurtefull doctrine.
This godlye commaundemente ought to be obeyed of vs, not only for feare of temporall, and bodilye punishmente, but to eschewe also gods displeasure and wrath, whose minister he is, and by whome he reygneth, as ỹ scripture affirmeth. Pro.8
If thou hast ben deceaued by Luther this blynde teacher, retourne againe to the truth, with a penytent hart. Folow this holy Tobias counsaile. Serue the lorde in dread, and truth. Bye the truthe, & sell it not againe, as Salamon doth cõsaile the. Instauntly pray with the holy prophette Dauyd, saienge. Ne auferas de ore meo verbum veritatis. Let not o lorde, the worde of the truthe, be taken from my mouth. Abyde in christe by loue and charite, and kepe his commaundemẽtes, and then thou shalt
1Co.13.
Tobie.14.
Pro.23.
Psal.118.

shalt knowe the truth (as our saui
Ioh. 8. our saith) and the truth shall make
the fre, from al errour, ignorauncе
synne, and wretchednes, and bring
the to the endles ioyes of heauen,
the which Christ the truth, dyeng
for the truthes sake, bought moste
dearly, with the sheddynge of his
precious bloude, for his faythfull
seruauntes, to whome with his
father, and the holy gooste, be glo-
ry and honour for euer. Amen.

Take in good worthe this my
laboure, gentle reader, thoughe in
all poyntes the treatyce shall not
lyke the, and no maruayle, for be-
cause it was made in haste within
the space of a monethe, whan I
myght steale an houre from my o-
ther busines of studye.

At London, the yere of our
lorde. M. D. xlvi. The
xx. day of Julye.

A certaine lesson, or an instruction to discerne, and to put distinction betweene a false doctrine and a true.

Tertulian, good reader, an auncient writer, for he was within. cxx. yeres of Christes byrth, in his boke made of the prescription agaynste heretiques, declaring how we may knowe without al dout what doctrine is true, and what is false, and hereste, thus writeth. Christe in a certaine parable sayeth that good seade of corne was firste sowed of the lorde, and afterwarde his ennemye the deuyll sowed cokle, and euyll seade. Ita ex ordine ipso manifestatur, id esse domini-

Tertulianus. 203.

Matth.13.

cum

cum, & verum, quod sit prius tradi-
tum, id vero extraneum, & falsum
quod sit posterius immissum.

Luthers sede of doctrine a gainste the masse is cohle and erroneous doctrine bicause it was sowed after the good sede of the truth.

That is thus muche in englishe. It is playne by the ordre of the sowynge of good seade, of good and godlye doctryne, whiche Christe fyrste sowed in the field his churche, and the deuyls after sowynge of yll seade, of false and erroneus doctrine in the same, by heretiques his ministers, ẏ to be our lordes, and true, which is first taught, and that to be straunge, & false, that was after broughte in. This sentence (saythe Tertulian there) shall abyde and remayne, agaynst other heresies, whiche shall hereafter ryse, to whome no man, that is constante in his faith, and of a good conscience, doth geue, or graunt any thynge to defend that they haue the truth on their syde.

Lo

Lo, good reader, here thou hast an
eupdent lesson, to percepue, that
Martyn Luthers doctryne, which
he dothe maynteine agaynste the
blessed masse, and the holye sacri-
fice therof, the very selfe same of-
ferynge of our sauiours very flesh
and bloud, whiche he him self once
offered to his father on ȳ crosse, to
pacify his wrath, is very straūge,
false, and manifeste heresie, for as
moche as it was sowed by the de-
uyll in the church of Christ longe
and many yeres, forsoth no fewer
than a thousand and fyue hūdred,
after that oure sauioure at his
maundye, and his holye apostels
had sowen the seade of that godlye
doctrine, teachinge the masse to be
a sacrifice, profitable both for the
quycke and the deade, as I shall
proue manifestly, in this boke fo-
lowyng. Moreouer the same aun-

cyent

Chrisost. ho-
milia. 17. in
Heb.

cient, and great clarke Tertulia teacheth vs an other lesson to discerne heresye from true doctrine, sayenge. That heresie by interpretation, or exposition of the greake worde, is that doctrine, whiche a man of him selfe, or of his owne chosinge, doth institute, set forth, or take, and maiteine, being by an other mans choise afore inuented. And therfore the apostle Paule dyd saye that an heretique was cōdemned euen by his owne iudgement, and conscience, Quia & in quo damnatur, sibi elegit, because he hath chosen to hym, that in the whiche he is condemned.

An other rule to know heresie by, from holsom & true doctryne.

nota

Ci.3.

This rule also doth sufficientlye proue that Martyn Luthers doctrine againste the sacrifice of the masse, is yll, and ẏ he was cōdemned euen by his owne iudgement, for as much as he chose this doctryne

Luter was by his owne iudgement and conscience condemned, as al heretiches be.

tryne of his owne heade, haupnge neither ſcripture with him but agaynſte hym, nor any other good autorytie, to defende that his wicked herelye, as hereafter it ſhall be opened at large, by goddes grace, to the vtter abolyſhynge, and confutacion of this leude, fonde, and deuyllyſhe opinion. But I wyl let this paſſe, and ſette vpon myne enterpriſe, and purpoſe. Looke not good reader, to haue this matter garniſhed & paynted with ſtraūge termes of frenche, or of any other tōgue, wherby ỹ vnlearned might not vnderſtād, wout great labour & difficultie, where about I ſchuld goo, nor take but lytle profit by ỹ readyng of this boke. The truth, as Lactantius dyd wryte, twelfe hundreth yeres afore this tyme, god wold ſhuld be of this nature, that it being ſimple and bare ſhold

Lactan. lib. 3. Cap. 1. de falſa ſapien.

be more esteemed and sett by. Quia satis ornata per se est, ideoq; ornamentis extrinsecus additis fucata corrumpitur, because it is of it self garnyshed sufficiently, and therefore it is corrupted, being coloured or paynted w ornamentes out ward lye added. Also in an other place he saith. Eloquentia seculo seruit, populo se iactare, & in rebus malis placere gestit. Eloquence serueth the worlde, it desireth to boste it selfe to the people, and to please in euyll thinges. To be shorte, the scripture, was written without eloquence, and colours of Rhetorike, as Paule saith to the Corinthiās, lest the conuersion of the worlde to the faith, by the preachynge of the apostles and their bookes, shulde be ascribed, and imputed vnto the eloquence of them, and theire cleane termes to perswade, yf they had vsed

Lib. 5 de diuinis institutis, ca. 1

1. Cor. 2.

why the scripture was written without muche eloquence.

sed any suche, and therby the vertue and strenght of Christes holye crosse, and death shulde haue bene of none effecte, nor force, the people beleuyng ꝑ men had ben brought to Christes fayth throughe the eloquence of the preachers, and not by the great vertue, and strenght of Christes death. Therfore I wolde not, yf I could neuer so wel, paint this my booke with many termes of Rhetoricke, or of anye other straunge speache, wherby the matter (as I haue saied before) myght be the more obscure, and darke to the reader, which is not of the best learned, especially seinge I ought as well to study for the edifienge of ꝑ symple and the rude, as of the wyse and the cunnyng. But nowe I wyll beginne this matter, and proue by good auctorite of ꝑ olde, and newe testament, the doctours

Rom. 1.

of the churche, and of certayne general councelles, that the masse is a sacrifice, auayleable not only for the preist, whiche saith it, but also for the lyuynge, and deade, fyrste declarynge the name of the masse, whereby it shal appere very plainly, that it is a sacrifice, or els the apostles wolde not haue gyuen to it ẏ name, whiche in Hebrue doth signifie a sacrifice, and an oblaciō.

missa denominatur ab apostolis

The name of the masse sheweth, that it is a sacrifice.

THe masse, good reader, hathe that name, and is so called, by reason it is a sacrifice, for in the Hebrewe tongue missah is named that whiche the grekes do call liturgiam, the latins oblationem, & we i englysh, a sacrifice. For where in the boke of Moses called Deuteronomium the. xvi. chaptre we reade in the hebrew missach, & in the

missach
liturgia
oblatio

Deute. 16.

the latyn, oblatio, the english hath an oblation, or els a sacrifice, so ẏ euen therof we may wel se, and perceaue, that the holye masse hathe that name, because it is a sacrifice, which vndoutedly the apostles of our sauyour Christe Iesu, dydde first so cal, vnderstandyng by these wordes, Hoc facite in meā cōmemorationem. Do ye this for my remēbrance, that Christ gaue thē autorite to make sacrifice of his very true ⁊ naturall flesh and bloud at their masses, which thynge he hym self had thē before done, at his last supper, as it shall manyfestlye be proued, by goddes grace, hereafter in this booke. Peter the apostle sayd the fyrst masse of al at Antiochia, whiche ordeyned a greatte part of the ceremonies nowe vsed in the masse, and also instituted the selfe same ordre of prayers, with

Luc.22.

Peter sayd

whiche

which the priest doth cōsecrate the ve-
ry flesh & bloud of christ at his masse
as we rede in diuers wel lerned mens
bokes. Jhon wiclephe was therfore
iustly cōdēned in the general coūcell,
holden at Cōstātia, because he sayd ye
the masse was not instituted, & ordei-
ned by Christ, but inuented onely by
man: of ye which more largely hereaf-
ter I wyll entreat, by ye helpe of god.
But let vs se what is a sacrifice, and
what ye scripture saith of ye sacrifice of
ye masse. S. Austen, good reader, in ye
x. boke de ciui. dei, & the. vi. cha. thus
describeth a sacrifice. A very sacrifice
is euery worke, whiche is done, ye we
myght cleaue vnto god wt a holy fe-
lowship, referred to ye ende of good-
nes, wherby we may be truly, happy,
orblessed. Moreouer *sacrificare* in latin
is to make sacrifice, & a priest in latin
is called *sacrificus*, because he maketh sa-
crifice by his priesthod, & orders, whi-
che is his cheif, & principal office, as
it appe-

Remigius de officio missae ... de sacramentis Isidorus lib. de officiis. Cap. 15.

What is sacrifice.

reth in s. Paulese pistle ẏ. v. cha. to ẏ Hebr. ẏ which I wyl declare also her- after. Daniel ẏ ꝓphet made mentiō, good reder, in ẏ xii. chap. of this sa- crifice saieng. Impie agēt impij, neq; intelligēt oēs impij, porro docti itel- ligēt, & a tēpore cū ablatū fuerit iuge sacrificiū, & posita fuerit abominatio in desolationē dies mille, ducēti no- uaginta. Vngracious or vngodly mē shal do vngraciously, or vngodly, ⁊ the vngraciouse or vngodly shal not vnderstād, but ẏ lerned mē shal vnder stād, ⁊ frō the time, whē the cōtinual sacrifice is takē away, ⁊ abominatiō put in to desolation, ẏ is to wytte, An tichrist destroyed, a M. dayes. ii. C. ⁊ xc. The which do make. iii. yeres and ẏ halfe, by which space antichrist shal reigne, ⁊ persecute christē people, af- ter he hath caused masses to ceasse, ⁊ taken away the sacrifice of them.

Thus we se that the prophete dyd prophecy ẏ a cōtinuing or continuall

Heb. 5.

Luther, Bull. [illegible] Regius. [illegible] that nom- ber.

sacrifice should be destroyed or taken awaye, in the tyme of curled antichriste, for of him the prophete dyd there speake, as the text it selfe doth shewe, whiche Chryli dyd allege, entreatyng of Antichriste, as Matthewe writeth the xxiiii. chapter, but this continual sacrifice cā be none other but the sacrifice of the masse. Fyrst bicause ẏ prophet speaketh of that one sacrifice, whiche shulde ceasse the space onlye of thre yeres, and the halfe, but the Jewes sacrifices were many, and are abolished for euer. Secondlye because they haue ben taken away these M.cccc. yeres, and yet antychrist is not come, therfore by this continuall sacrifice was mente the sacrifice of the blessed masse, which antychrist, labouringe all that he can to destroye christes fayth, and his whole religion, shall abolishe

This prophise cā not be vnderstād of the sacrifice of prayer, geuinge thankes nor lyke other spic. sacryfyces, for the godlye, shall vse those thē moost of all beyng a time of persecutiō

and

and cause to ceasse for three yeres
space, and the halfe, for so longe by
Daniels, & saint Jhons sayenge,
he shall reigne, wherfore Martyn
Luther, and his scolers, endeuou-
rynge them selues to take awaye
this holy sacrifice of the masse, are
the messangers of Antichryst, ma-
kyng redy and preparyng against
his commynge, that people may re
ceyue, and honoure him for the ve-
ry true messyas, and sauyour of the
worlde, Christe our sauyour reiec-
ted, and vtterly forsake, as he him
selfe dyd prophicye, sayenge to the
Jewes. I came in the name of my Joā.5.
father, and ye dyd not receaue me,
an other shall come in his owne
name, ye wyll receaue hym. But I
wyll passe ouer this, and goo for-
ward vpon my purpose, to proue
that the masse is a very sacrifice,
and fyrst by fygures of the olde te

stament. We rede in the, xiiii. chap. of ẏ Gene. that Melchizedech, whi-
Of Melchisedech. che was both a king & also a preist dyd offre in sacrifice breade and wine, when Abraham was retourned frō the kyllyng of. iiii. kinges, for these be the wordes of ẏ letter.
At vero Melchizedec rex salē, pro-
Gene. 14. ferēs panē & vinū (erat enim sacerdos dei altissimi) benedixit ei. &c
But verely Melchizedec kynge of Salē, bringinge forthe offeringe bread & wine (for he was a preist of god ẏ higheste) blessed Abraham. This text doth proue sufficiētly ẏ Melchizedec did offre to godbread & wine in sacrifice, to thanke hym for ẏ victory geuē to Abrahā, and therfore it must nedes ther vpon folow, ẏ christ did make sacrifice vnder ẏ forme of bread & wine, at his last supper, instituting ẏ masse, for as moch as Melchizedec was a fy-
gure

gure of him, & his preisthode likewise a figure of christes preisthode accoꝛding to ꝯ prophecy of Dauid in ꝯ Psalme, which is, Tu es sacerdos in æternū secūdū ordinē Melchizedec, Thou art (said god ꝯ father to christ his son) a preist foꝛ euer, after ꝯ oꝛdꝛe of Melchizedec. No mā cā truely say, ꝯ christ was a preest after this oꝛdꝛe of Melchiz, whē he offred vp him selfe on the crosse to his father foꝛ our sinnes, foꝛ thē he did not offre his body vnder ꝯ foꝛme of bꝛead & wine, but vnder ꝯ foꝛme of flesh, & bloud, & ther foꝛe he was that time, so offring sacrifice, a pꝛiest after ꝯ oꝛdꝛe of Aarō, & not of Melchiz. so ꝯ this figure of Melchiz. and the pꝛophise of the holy ghoste pꝛonounced by Dauid, were fulfylled by christ at his mandy, & last supper, when he toke bꝛeade, gaue thankes to god, blessed ꝯ bꝛead, bꝛake it, & gaue it

Psal. 109.

to

to his apostles sayeng. Take, eate this is my bodye, whiche shall be gyuen, to death for you, and therfore Christ dyd then offer hys flesh and blonde in sacrifice to god his father, and the same also doeth the preest in the masse, hauyng autorite so to do, & cõmaunded of hym to do that same thynge, whych he dyd afore, when he said to his apostles Luc. 22. Hoc facite in mei commemorationem. Do ye this for my remembraunce, as Luke maketh mentiõ in his gospell. But nowe let vs se what they saye, whiche are of the contrarye opinion, that the masse is no sacrifice, to proue that this autorite of the Genesis, maketh not for vs, to perswade that Melchiz. dyd at that tyme offre to god breade and wyne in sacrifice. Fyrst they say that the texte of the Genesis hath not offerẽs, vel sacrificãs panem

In obiectiõ.

panem & vinum, offerynge, or sacrifisynge breade and wyne, but proferens, bryngyng forth bread and wyne, and therfore this place proueth not that Melchiz. dydde make then sacrifyce to god. To that I aunswere that the texte in dede hath euen so, as they say, and yet it proueth right well, and sufficiently that Melchiz. dyd then offre sacrifice to god, with breade & wyne, or els why shoulde Moyses haue added a sentence declaryuge that Melchiz, dyd that thynge as a prieste, and because he was a priest. For if he had not offred that bread and wine to god in sacrifice, there shulde haue ben no cause, to say. Erat enim sacerdos dei altissimi, for he was a priest of the highest god, because he myghte haue done it then beynge no preest. For it is not the office of a prieste to bryngе

bryngeforth breadde and wyne to refresshe the hungrye people, but rather of a laye man, as no man can saye naye, and therefore syth Melchizedec dyd this as a preest, and exercising ẏ office of a preist, the whiche is cheifely to offre sacrifices for the synnes of the people, as Paule saith, it foloweth that Melchizedech did make thē sacrifice, wyth bread and wyne. Moreouer this argument is very weake and sclender, the texte of the Genesis saith that Melchizedec dydde brynge forthe breade and wyne, therfore he dyd not offre them in sacrifice, for as these two, to brynge forth breade and wine, and to offre them are uot cōtrary, euen so Melchizedec dyd bryng forth those thinges not to feade Abrahā, and his souldiers, as anone it shal appere but to offre them vnto god in sacri-

Heb. 5

crifice, to giue him thankes for the greate victorye by hym geuen to Abraham. Now where many men, folowing therein the Jewes, as it appereth in Lire vpon the Genesis, do affyrme that Melchizedech dyd not offre bread and wine in sacrifice to god, but onlye broughte thē forth to refresh Abrahā, & his souldiers, they are very blīd so to say. For they neaded not his bread nor wine, hauing sufficiēt vittals brought w̄ thē there hence, where they got ẏ victory, as it appereth in ẏ letter. Also is it like ẏ Melch. had bread & wyne ẏnough in store, to refresh so many souldiers being in nūber aboue .iii.c.? Beside this who ẏ wise is wold say ẏ Abrahā, if he had had any such nede, wolde not haue gon rather to some other man for succoure, then to the priest of the hyghest god? Abrahā also gaue

Lira

gaue to Melchyzedech tythes
ẏ spoyles gottē in warre, as Pa
Heb.7. wytnesseth, whiche he wolde n
haue done yf he had wanted nece
saries for him and his souldyers
Finally Abrahā brought with hi
all Lothes goodes besides the su
staunce of the foure kynges, wh
che he had sleane before, and there
fore he neaded not to begge bread
and wyne of goddes preeste Mel
chizedech.

In obiectiō But ye wyll saye to me, the tex
hath not in Hebrewe a worde de
claringe a cause, for the Hebrewe
worde signifieth only in englyshe
(and) and therfore that texte ma
keth not sufficiently to proue that
Melchy. dyd offre that breade and
The ānswer. wyne in sacrifice. To that I make
aunswere, fyrst that saint Hierom,
whiche was excellently learned in
the Hebrue tonge, dydde so trans
late

late the Hebrewe worde, to whom more credence ought to be geuen, then to twenty Luthers, Bucers, Pellygers, or any like, which neither for learnynge nor holynes of lyuynge are worthy to be cõpared with hym, as all good Christen men wil graunt. Secondly I say that this latyn worde Et, whiche is in englysh (and) is many times vsed in scripture, for enim syngnifienge in englysche (for) as in Esai the prophette, sayenge. Lo thou art angrye with vs, and we haue synned, where (and) is put in stede of this worde for. Also in the psalme it is thus written. Lorde geue vs helpe, and the health of mã is vaine. Here also, and, is put for this worde for. Lykewise in the newe testamente that worde is vsed, as in Luke the fyrste chapter, where the most blessed, and honorable Esai. 65. Psal. 59.

rable vyrgyn our lady, mother of
christ, was thus sayd vnto, by El-
zabeth Zacharias wife. Benedicta
tu in mulieribus, & benedictus
Luc. I. fructus ventris tui. Thou art bles-
sed among women, and blessed is
the fruyt of thy wombe, where (&)
is put for (enim) declaring ẏ cause
why our lady was blessed, which
was because she broughte forthe
our sauyour most blessed of al, by
whose death al the faythfull, ly-
uyng godly shuld be saued, & bles-
sed in heuen, accordyng to the pro-
mysse of God, made vnto Abrahã
as the Genesis doth playnly tell.
Gene. 15. 22. Manye other textes of scripture
manyfestly do shewe that it is no
seldome thing ẏ (&) shuld be vsed
in stede of (enim) which I wyl not
reherse at this tyme, least I shuld
be tedious to the reader, especy-
allye syth these places alredy re-
cyted

eyted, are sufficiente to proue my purpose, ỹ which is approued by many doctours expositiõs not only of Hebrues, but of the grekes & the Latyns also: for amongest the Hebrew writers, one called Rabbi Samuel expoundynge this texte of ỹ Genesis, entreatyng of Melchi. thus writeth. Hic Melchi, mysteria sacerdotñ, tradidit. Erat enim ipse sacrificans panẽ & vinũ deo sancto, & benedicto, that is to wit This Melch. taught, or deliuered misteries, or thinges secret in wordes & ceremonies, of priesthod. For he was doing sacrifice vñ bread & wine to god holy, & blessed. Here we se ỹ this great clerke being an Hebrew writer, & an Hebrue borne did vnderstand this afore sayde texte of Melchizedeches oblatyon, or sacrytyce. Nowe oughte not more credence to be geuen vnto hym

Rabbi Samuel

in this poynt specially, than to any man of this our tyme laboring to teache an heresy by wrestynge of this place from his right sense.

Rabbi pinhas

Also an other of the Hebrewe doctours called Rabbi Pinhas, confirmeth playnly this matter sayenge, In the tyme of messias, or ẏ anoynted (meanyng our sauiour) all sacrifices shal seace, but the sacrifice of breade and wyne shall neuer cease. Forthwith he alegeth this texte of the Genesis and the verse of Dauydes Psalter, wherin mention is made of Christes presthode. This might be proued by the saienges of many other Hebrewe doctours, but I wyll lette them passe to be short, and reherse some of ẏ greke wryters to proue this my purpuse. Eusebius whiche was aboue twelfe hundred yeres passed, thus writeth of this matter

Gene. 14. Psal. 109.

Eusebius lib. 3 cap. 1. De euãge. demonstra

matter speakynge of the prophetes saienge. Tu es sacerdos. &c. Psal. 109.
Thou art a preist after the order of Melchizedec, for euer. The end (sayth Eusebi.) of the prophesy is wonderfull to hym, whiche dothe beholde after what maner our sauiour Jesus, whiche is the anointed of god, dothe accomplyshe by his ministers after the ordre of Melchizedec, those thinges, that appertayne, to the vsyng, or exercysynge of priesthod among men. For lyke as he, which was a preist of the gentiles, doth appere in nō place to haue vsed corporall sacrifices, as Aaron dyd with beastes, but only with breade and wyne, when he blessed Abraham, so true lye fyrst the sauyour and our lord, afterwarde the preistes whiche were instituted by hym, exercising the spirituall office of preisthode,

among all people after the lawes
or ordinaunces of the churche, d
present, shew, or bryng in presence
wyth bread and wyne the misteri
es, or secrete thinges both of hys
bodye, and also of his holsom
bloude. The which mysteries ve
rely Melchizedec so longe before
dyd know through the holy goste,
and dyd vse the ymagies, or figu
res of thynges to come. Hetherto
Eusebius, eupdently sayng that
Melchyzedech fygured Christe,
and offered sacrifice with bread
and wyne, for a fygure of Chri
stes sacrifyce, whyche he shoulde
offre vnder the fourme of bread
and wyne, (as euen so he dydde) sa
crifisynge to his father, hys ve
ry flesche and bloude, as the prie
stes nowe do instituted, and made
Priestes are ordeined by christe.
by hym, and his auctorytie. Who
wyll not rather beleue this holye
father,

father, and aunciente clerke, then Martyn Luther, whyche labou-
reth dylygentlye to abolyshe all holy and godly sacramentes: But nowe let Chrisostom speake hys mynde in this controuersy, which for his aūcienty beyng before our tyme. xii. c. yeres, and for his learnyng ought to be admitted amōg good christen men to the decysing of cōtrouersyes risen in their religiō, which thus wryteth. To whō was it said, ỹ art a preist for euer, after the ordre of Melchiz. ? who is a preist after the order of Melchizedec? None other but christ, for all other were vnder ỹ law, al dyd kepe ỹ sabboth dayes, al were cyrcūcised, ỹ Iewes could fynd none other but Christe, that shulde be a preiste after the ordre of Melchizedech. But thou wylt say to me ỹ text hath not offerens offring, but

Chrysostom.

In Hebr. Ca. 5

In obiectiō

proferens bryngynge forth, It is very true, but yet the greke word, that the. lxxii. translatours, whiche turned the Hebrewe letter in to greake, do vse in this place, whiche is prospherin signifiethe not only to brynge forth, but also to offer sacrifice, as it appereth in many places of the newe testament in greake, but specially the fyfthe of Matthewe. Si obtuleris. &c.

[illegible] i. proferre, pro offerre.

Cap. 7. & 9.

The fifth of Paule to the Hebre. and in other certayne places of that epistle, and therfore this obiection is of no force, nor strength but it maketh rather for my purpose: Epiphanius moreouer a greake doctoure beynge aboute twelfe hundred yeres passed, confyrmeth this playnly, sayenge.

Lib. 1. To: 2. Heresi. 9.

Abraham iustus sacrificat deo, & Melchizedec sacerdos dei altissimi, Abraham rightuous doth sacri-

crifice to god, and Melchizedech
ꝑ prest of ꝑ highest god. Also thus
he saith speakyng of the same mat
ter. Melchizedec Abrahamo ob=
uiam venit, et proposuit ipsi panē
& vinum, mysteriorum ænigmata
præfigurans, & exemplaria, cum
dominus noster dicat, Ego sum pa
nis viuus, & exēplar sanguinis ip=
sius, qui ex latere ipsius compun=
cto fluxit, ad purgationem inqui=
natorū, & respersionē, ac salutem
animarum nostrarum. That is,
Melchizedec met Abraham, and
sette out, or shewed to hym bread
and wine, before fygurynge darke
thinges and samples of misteries
or secrete thynges, forasmoche as
our lorde sayeth. I am the quyck
bread, and a sample of that bloud
whiche dyd runne out of his syde
pricked, to the purgynge of the de
syled, and sprinklyng, and healthe

Lib. 2. Ta. 1. Hæresi. 55.

Io. 6

of our soules, here we se that after this aũcient writers mind, ẏ bread & wine which Melchiz. shewed to Abrahã, figured our sauiour christes flesh & blod, which ran out of his syde strykẽ, ẏ he offered to his father, vnder the fourme of bred & wine, at his last supper, & not vpon the crosse, for there he offered himself to his father vnder and in his owne propre forme, after ẏ ordre of Aaron onely. Damascene also a greke doctour, whiche was aboue a thousand yeres afore our time, confirmeth playnly this our purpose, entreatynge of Melchizedeches sacrifice offred to god in bread & wyne, when thus he sayth Hæc mensa, hanc mysticam præfigurauit mensam, velut & sacerdos ille christi veri sacerdotis figuram præseferebat, et imaginẽ. Tu es enim (inquit) sacerdos in æternũ secun

Lib. 4. ca. 14

Gene. 14.

Psal. 109.

secundum ordinem Melchizedec
That is, This table of Melch. fi-
gured before this mistical table of
Christe, like as this preiste Mel-
chyzedec dyd beare the figure and
image of christ the very preist. For
the holy goost saith by Dauyd ỹ
prophet, rehersing god ỹ fathers
wordes to christ his sonne. Thou
art a preist for euer after the ordre
of Melchize. Is not this plainly
spoken of this old writer & great
clarke? Is it not mete to beleue
him rather thē Martin Luther, or
any of his disciples, nothinge so
well learned as he was, nor so ver-
tuouse in liuyng? But to be short,
I wil allege now Theophilactus Theoph. Za.
wordes, whiche was also a grete
doctour, & then go to ỹ rehersal of In Psal. 5.
latin doctours. He saith after this
maner. But whom can the Iewes
byyng besyde christ, which may, or
shulde

shoulde be a byshoppe, or a preist
after the order of Melchizedec
were not all other preistes vnder
the lawe dyd not they all obserue
the sabboth dayes, and offre sacri
fices? Therfore it is most euident
that it was spoken of Christ, for
he, and onlye he, dyd make sacri
fice with breade and wine, after the
maner of that Melchizedec. And
after he asketh howe Christe is a
preist for euer. To that he maketh
this aunswere, that he is called a
preist for euer, not only because he
doth alway pray for vs to his fa
ther, shewing to hym his bodye,
whiche he offered vp for ỹ synnes
of the worlde vnto his father vpõ
the crosse, to obteyne mercye for
vs, sayenge, o father haue mercy
on them, for whom I haue suffe
red death, but he is also a preiste
for euer because he is offered day
lye

lye, or els because an oblation, or
sacrifice is continuallye offered
by goddes mynisters the preistes,
which hath in it Christ our lorde,
bysshoppe, and sacrifice, that for
our sake doth sanctifie, halowe, or
make holy him selfe, breake, and
geue: this he. Hitherto I haue al-
leged the Hebrewe & the Greake
writers to proue that Melchyze-
dec dyd offre breade and wyne in
sacrifice to god, in kygure of oure
saulour christes sacrifice, whiche
he sholde then offre, and now hath
in dede offered to his father at his
maundy, verely none other thing,
then his owne naturall and lyue-
ly bodye, flesh and bloude vnder
the fourme of breade and wyne.
Nowe let vs see what the latyn
doctours say in the same matter,
but yet not al, whiche I haue red,
entreatynge of it, but certayne of
the el

Latyn au-
tours tou-
chynge this
matter.

the eldest & best lerned only, as S. Austen, Hierom, Ambrose, Lactãt, Arnobius, & the holy martir Cypriane, Of ẏ which S. Austẽ thus sayth vpon the. xxxiii. Psalme of Dauyd. Melchize. was in Abrahãs time. Of what other saith god ẏ father. Thou art a preist for euer, after the ordre of Melch. but of him, whose sacrifice ye knowe. The sacrafice of Aarõ is taken away, & a sacrifice after ẏ order of Melchi. is begon. Also in another place he saith, Melch. did know to figure ẏ eternal preisthod of oure lorde, wt a sacrament, or a holye signe of oure lordes table, shewed forth. Againe he saith speaking of Melchi: & his sacrifice. Ibi quippe primũ apparuit sacrificiũ, qd' nũc a christianis offertur deo toto orbe terrarũ, impleturq; illud, quod lõge post hoc factũ, per prophetã

S. Austen, the yere of our lorde. cccc.

Psal. 109.

To. 2. Epist. 95

To. 5. de ciui dei. lib. 16. ca. 22.

dicitur

dicitur ad christũ qui fuerat ventu
rus in carnẽ. Tu es sacerdos secũ=
dũ ordinẽ Melch, inęternũ. Nõ sci
licet secũdũ ordinẽ Aaron, qui or=
do fuerat auferẽdus, illucescẽtib⁹
rebus, quæ illis vmbris pręnotabã
tur. That is to say in englyshe.
Surely there fyrst did appere ẏ sa
crifice, which now is offred of chri
stẽ people to god through all the
world, & ẏ is fulfilled, which longe
after this dede of Melch. is saide
by ẏ ꝓphet Dauid to christ ẏ shuld
come to be made man. Thou art a
preiste for euer after the ordre of
Melch. As who saith, not after ẏ
ordre of Aarõ, which ordre shold be
takẽ away, ẏ thinges being clere,
or manifest, which were before no=
ted or figured ẇ those shadowes.
Hitherto S. austen, which was a=
boue eleuen. C. yeres past, and of
suche cunnynge, and learnynge
in ho=

in holy scripture, beside manye o-
ther thinges, as neuer was anye
sence the holy apostles tyme, ther
fore syth he dothe so playnlye ap-
proue this matter of the sacrifice
of the masse, as we haue alredye
shewed, & wyll do hereafter more
at large, god wyllynge, is not he
a very madde man, that wyll ra-
ther beleue Martyn Luther than
this auncient father, and godlye
wryter? But now to go forwarde
on this purpose, I wyll brynge in
saynt Hieroms mynd in this mat-
ter, whiche thus sayeth therin.

*Hierom ad e-
nagrium.* Melchizedec pane & vino, sim-
plici, puroq; sacrificio, Christi de-
dicauit sacramentum. That is,
Melchizedec with bread and wine
a symple and a pure sacrifice, dyd
dedicate christes sacramēt. Again
vpō the sautre Quomodo Mel-
chize, rex salem obtulit panem &
vinum,

vinum, sic et tu offeres corpus tuum & sanguinem, verum panem & vinum. Iste Melchizedec, ista mysteria, quę habemus, nobis dedit. Ipse est, qui dixit, Qui manducauerit ex hoc pane viuet in æternum. Secundum ordinem Melchizedec tradidit nobis sacramentū suum. In what maner Melchizedec kynge of Salem hath offered bread and wyne, euen so thou also shalt offre thy bodye, and bloude, very breade, and very wine. This Melchi. gaue to vs these misteries, whych we haue. He it is, which said. He ꝑ shal eate of this bread, shal liue euer. He hath delyuered to vs his sacramēt, after the ordre of Melchyze. Are not these plaine wordes of this aūcient, excellent clerke Hierom, & sufficient to stop all their mouthes, that bable, and barke agaynst the holye sacrifice

Joh. 6.

Johan. 6.

of ỹ masse, whych euer synce chri-
stes time was had in honoure tyll
Marten Luther began to wryte a-
gainst it: But yet ons moze let hy
ly Hierom say his mynde, in this
Hierom: in Mat.26. cõtrouersie to ỹ vtter cõfutatiõ, of
ỹ masses (ye of christes which dyd
institute it) aduersaries. Thus he
writeth, after he had rehersed ourr
sauiours wozdes spokẽ at his laſt
supper, when he did institute this
blessed masse, & the sacrifice of it.
After ỹ pasouer, which was a fy-
gure, was fulfilled, & christ had ea
tẽ ỹ flesh of a lãbe, wt his apostles,
he taketh bzead which comfozteth
mãs hart, he passeth ouer to ỹ very
sacramẽt of easter, oz ỹ pasouer, ỹ
like as Melch. ỹ preist of ỹ highest
god, in a figure afoze of him had
done, offring bzead & wine, he also
shold bzing in presẽce oz lay before
mẽ, the truth of his body & bloud.

Who

who cā desire more plaine words thā these are of s, Hierom, to proue ẏ Melch. offered bread & wine in sacrifice to god as a figure of christes sacrifice instituted of him vn [illegible] forme of bread & wine at his maūdy. S Ambrose in like maner cōfirmeth this veritie saieng. Occurrit Melch. sacerdos Abrahę, & obtulit ei panē & vinū. Melchi. a preist met Abrahā & offred to hym bread and wine. Also in an other place thus he saith intreatinge of Melch. Who is king of rightousnes ẏ priest of god? but he to whōe it is saide. Thou art a preist, for euer after ẏ ordre of Melchi? Hoc est, dei filius, sacerdos patris q sui corporis sacrificio, patrē nr̄is re,ppitiauit delictis? ẏ is, ẏ sone of god, ẏ preist of ẏ father, which w ẏ sacrifice of his body hath appesed or made merciful ẏ father to our lin̄s These words do plainly declare ẏ

Ambrosius lib 4. de sacramētis.

Lib. 1. de Fabraham patriarcha. Ca. 2.

saynt Ambroſe beleued that chriſt
dyd offre his owne body to his fa-
ther, after the order of Melchiſe-
dech to appeaſe his wrath, whiche can
not be vnderſtand of the ſacrifice
made vpō the croſſe, becauſe there
he was not a preiſt, or he dyd not
offre ſacrifice there, after ỹ order
of Melchizedec vnder the kyndes
of breade and wyne, but after the
maner, & order of Aaron offering
his bodye, and bloude vnder, or
in his owne fourme viſible. This
alſo is approued by an olde doc-
tour named Arnobius, writyng
vpon the sawtre, whiche sayethe.
Hic per myſterium panis & vini
ſacerdos factus eſt in eternum ſe-
cundū ordinē Melchizedec, qui
panem ſolus obtulit, & vinum in
ſacerdotibus. This (meanyng
Chriſt of whom ỹ prophet ſpake)
by reaſon of the myſterie of breade
and

Lactantius lib. 4. cap. 14 de vera ſap. Pſal. 109.

and wyne, was made a preiste for=
euer after the ordre of Melchize.
the whiche only amonge preistes
offred bread and wyne. This was
written aboue twelue hundred, &
forty yeres passed, manyfestlye
affirmynge that christe by reason
of the mystery or the secrete thing,
that is the sacrament, of breade &
wyne, was made a preist for euer,
after the ordre of Melchizedec:
whiche he coulde not be, except he
had offered his owne bodye and
bloude in sacrifice to his father at
his maundye vnder fourme of
breade and wyne, as I haue decla
red alredy, therfore ỹ masse muste
neades be a sacrifice, wherin he is
continually sacrificed, by the prei=
stes, his ministers, after the ordre
of Melchize. * The which thing
is so euidently affirmed by the ho
ly martyr S. Cipzian (which was

* Fyue bi=
shops, whi=
che were Iu
relius. Alipi
us, Augusti
nus. & Pos=
sidonius,
wrote an e=
pistle to In
nocentius,
in the whi=
che they said
Melchizedec
prolato sacra
mento mensæ
dominicæ, no
uit æternum
eius sacerdo
tiũ figurare.
That is
Melchize=
dec dyd: know to fi=
gure our lor
des euerla=
stynge preist
hode with
a sacrament
or a holy si=
gne of his ta
ble shewed
forth.

almost thirtene hundred yeres p
sed) that nothing cā be more pla
ly sayde, for this he writeth. In sa
cerdote Melchizedec sacramen
tum dominici sacrificij præfigu
tum videmus, We se (saith holy
Cypriane) the sacrament of our
lordes sacrifice before fygured in
the preist Melchizedec. Than he
proueth that his saienge both by
the wordes of the Genesis. xiiii.
chaptre spoken of Melchizedec,
and his sacrifice made with bread
and wine, and by the wordes also
of Dauyd spoken of god the fa-
ther to Chryste oure Sauyoure
his sonne, whych are these. Thou
arte a preiste for euer, after the
ordre of Melchizedec. Anon after
warde he sayeth thus. The whi-
che ordre of Christe trulye is this
commynge of that sacryfyce, and
therof descendynge, that Melchi-
zedec

zedec was a preiste of the higheste God, because he offered breade and wyne, and blessed Abraham. Nam quis magis sacerdos dei summi, q̃ dominus noster Iesus Christus, qui sacrificium deo patri obtulit. Et obtulit hoc idem, quod Melchizedech obtulerat, id est, panem & vinum, suum scilicet corpus & sanguinem. That is to say. For who is rather the preist of god the highest, than oure lord Jesus Christe, whiche dydde offre sacrifice vnto his father? And he offred the verye same ẏ Melchizedec had offered, that is to witte, breade and wyne, surely his body and bloude. Moreouer Cipryane speaking of the sacrifice of Melchizedech in breade and wyne, the whyche wente before as a fygure of Chrystes sacryfyce that was to comme in breade and

wyne

Cyprianus.

lynge, sayth after this maner. Quam rem adimplēs dominus, & perficiens, panem & calicem mixtum vino obtulit, & qui est plenitudo, veritatem præfiguratæ imaginis adimpleuit. The whiche thynge (that is to wytte, the sacrifice of Melchizedec, that was a figure of chrystes sacrifice to come, vnder fourme of bread and wine) our lorde fulfyllynge, and accomplyshynge, hath offered bread, and a cuppe, or chalyce mengled with wine and water, and he, whiche is fulnesse, hathe fulfilled the truth of the image, or figure afore figured. Who could haue spoken more playnly, than this holy martyr here speaketh, that chrystes sacrifice in fourme of bread & wine, was figured before by the sacrifice of Melchizedec? And to put awaye all doubte, anone after this

he

he sayth. Vnde apparet sanguinē Christi non offerri, si desit vinum calici, nec sacramentum dominicū legitima sanctione celebrari, nisi oblatio et sacrificiū nostrū passioni responderit. Whereby it appeareth that christes bloude can not be offred, yf there be no wyne in the chalyce, neyther our lordes sacrament celebrate, or made, after the lawfull ordinaunce, except our oblation, offeringe, and sacrifice shall agree, or be lyke the passion. Hitherto this blessed martyr saint Cyprian, a man nere the apostles tyme, and of a very deape knowelage in goddes holye worde, we ought therfore to geue credence rather vnto him in this presente controuersy of our religion, than to Martyn Luther, or els any other of that sort, whiche vpon no grounde, as it shall hereafter appere

peare manifestlye, deny the mas
to be a sacrifice propitiatory, tha
is, appeasynge or pacifieng gods
displeasure, and wrath, whiche all
mē (sēce christe dyd firste institute
it at his last supper, til now Mar-
tyn Luthers compynge) euer beleu-
ued vndoutedly, stedfastly, but I
wil procede vpon this purpose, to
make yet a further probation, to
leaue no doubte in the matter, yf
it may be by my small learninge.
The twelue loues of bread spoke
of in Leuitico, were a figure of
Leuit.24. this blessed sacrifice made in the
masse vnder fourme of breade, as
saint Damascene dothe affirme
Damas.lib.4. sayeng. Hunc panē, panes figura-
Cap.14. bant propositionis. The loues of
shewe, dyd figure this bread. And
therfore, where our texte in Latin
hath, panes propositionis offert,
He offereth breade of shewe, the
Hebrewe

Hebrewe hath, as Galatinus testifieth. Quia carnem dei tui ipse est, vel erit sacrificans, that is, because he is or shall be sacrifisynge the flesshe of thy god. S. Origen doth playnlye confirme the same saieng. If a man loke on ẏ bread, which descended downe from heauen, and on that cōmemoration, or remembraūce, of the which ẏ lorde saith, Hoc facite in meam commemorationem, Do ye this for remembraunce of me, and do remember also the misteries of ẏ churche more dylygently lokyng on them, In his, quæ scribit lex, futuræ veritatis inuenies imaginem præformatam, He shall fynde in those thynges, whiche the lawe writeth, an Image, or a symplytude of the trouthe afore fourmed. Thys sacryfyce also was fygured by the continual sacrifice of the

Galatinus lib. 20.7.

Origines in Leui.24.

Luc.22.

of the olde lawe mentioned in the
boke of Moses called Exodus the
Exodi.29. xxix. chap. For lyke as the twelue
loues were set out to shewe daily,
and this sacrifice cõtinually done
by the preistes of the olde lawe, e-
uen so in the masse the preist doth
shewe daylye to the people our sa-
uiours blessed bodye vnder the
fourme of bread, and continually
offereth it in sacrifice to god for to
appeale his displeasure, and to
make him mercyfull and fauour-
ble vnto vs, that yet lyue, and to
the deade also. Nowe the prophet
Malachias Malachias shall come forthe to
Mala.1.a.) saye his mynde in this matter,
whych this writeth. Non est mihi
voluntas in vobis, dicit dominus
exercituum, & munus non susci-
piã de manu vestra. Ab ortu enim
solis vsq; ad occasum, magnũ est
nomen meum in gentibus, & in
omni

omni loco sacrificatur & offertur nomini meo oblatio munda, quia magnum est nomen meum in gentibus. I haue no wyll or mynde to you, saith the lorde of hostes, & I wyll not receaue of your hand a gyft, or a sacrifice. For from the risinge of the sonne vnto the gopnge downe, my name is great amonge the people, and sacrifice is made, and a cleane oblation is offred to my name, bicause my name is great amonge the people. Lo, good christen reader, here we se that god said by this his prophet, that he had no mind to the Jewes mening that he wold forsake the, by reason of their infidelite, lacke of fayth, refusing his sonne christ at his comynge, and synne, and that he wolde no more receaue of them sacrifices made with beastes as he had done afore christ came in the

in the tyme of the old testamente but that all suche sacrifices shuld be vtterlye abolysshed, and lefte cleane, as shadowes, and typpes of christes sacrifice the very thinge shadowed, and figured by them, whiche shuld, and doth in dede, as moch excede, amoũt, & excel them, as the boope dothe the shadowe, and the thynge typpured, the figure, or pycture representynge it. That this is mente, and spoken by the sacrypyce of the masse, dyuerse olde wryters, men so wel lerned, as none are nowe these dates, do playnely testyfye, of the which I wyll brynge a fewe. Damascene aboue a thousand yeres lenct thus wrote on this texte of the prophete Malachias. Hęc est pura scilicet hostia, & incruenta, quam ab ortu vsq; ad occasum ipsi offerri per prophetam dominus loquitur

Damas. lib. 4. ca. 14.

tur, Christi videlicet corpus & sā-
guis, in stabilimentum animę no-
strę, & corporis, inconsūptū & in-
corruptū, non in secessū iens (absit
enim) sed in nostrā substantiā, &
conseruationem, omnimodi nocu
menti reparatio, sordis omnis pur
gatio. This is the engipsshe ther-
of. This is the pure hooste, or sa-
crifice offered to attepne victorie
of our enemies, and vnblouddy,
or offered without bloudshedinge,
the whiche our lord sayeth by his
prophet shuld be offered to him trō
the risinge of the sonne to the go-
ynge downe, surely the bodye, and
bloud of christ, to kepe stedfaste or
stable our soule and bodye, or to
be that thing, which doth stablish
our soule and body, not cōsumed,
vncorrupted, not goinge into the
draught (for god forbyd that) but
into our substaūce, and conserua-
tion

The masse is a sacrifice propitiatorye for our sinnes.

tion, a repayringe of all maner hurt, a purgation or purgynge al vncleannes. Marke here good reader, that this olde wryter Dorotheus affirmeth that oure lorde sayde by the prophet that a clean hoost shoulde be offered to hym without bloude sheddyng, verely the body and bloud of Christ, and none other sacrifice, than the sacrifice of the masse, though Luther, Bucer, Bullyger, and lyke other do neuer so much say the cõtrary, without al good ground. Secondly note, that the same hoost, or sacrifice shuld be a stay, or a stablishment bothe of our bodye and the soule also. Thyrdlye that it goeth not into the draught, as other bodily meates do, but it is turned into the spirituall sustinaunce of the soule, & cõseruatiõ of it. Fourthly note well, that he calleth this holye

holy sacrifice, a reparation of all harme (whiche came to the soule through synne) and a purgynge, or clensynge of all fylth of synne, agaynst them, which denye that the masse is a sacrifice propitiatorye, that is, makyng god mercyfull to vs, and appeasynge his wrath towarde vs for our synnes. Some men saye that this prophet ment of a sacrifice, whiche the Jewes dyd make to god, but they are farre deceyued. Fyrste bycause he prophecyed of a sacrifice, which shuld succede, ỹ iewes sacrifices abolyshed. Secondly bycause he spake of a sacrifice whiche all people in euery place shuld offre to goddes name, therfore it can not be vnderstande of any sacrifice of the iewes, which they only in the temple of hierusalem dyd offre, as it apereth by the law playnly. Moreouer, some vn-

Dyuers obiections are here soyled.

derstande this prophecy of the sacrifice, fulfylled by christe on the crosse, but as vntruly as the other, for that sacrifice was offered of christ only in one place, which was the mounte of caluarie, but the prophet entreateth there of a sacrifice, that shuld be offered to god in all places, and therfore he spake not of christes sacrifice ones doone on the crosse. Agayne the prophete wrote of that sacrifice, which shuld be offered to god, when his name shuld be great and famous amōge the gentylles, whiche was not renoumed among them, before christ dyd suffre death, but after his resurection, whē he sent his apostles to preache the gospell through all the worlde to euery man. Thyrdly they are lyke wyse deceyued, that vnderstand by this sacrifice here mentioned, laudyng of god, thankes

Matull. Mar. 16

As bucer bulliger & other of that sorte.

kes gryuynge to him, confessynge of his name, contritiō of mannes harte, preachyng of ỹ gospel, mortifyenge of the bodye, and carnall lustes, or desyres of the flesh, or any lyke, first bycause none of these succeded, or came in to the place of the Jewes sacrifices done away, anulled, and vndone for euer, for they all were in the tyme of the lawe of nature, before Moses lawe was put forth, and vnder Moses lawe, and after it was abolyshed, as no man can say nay, and therfore this prophecy can not be taken of them, or any one of them. Agayne the prophet spake of one sacrifice in the synguler nomber, and these are many, wherfore he may not be vnderstande of these. Moreouer the prophet dyd speake of a pure, and a clene sacrifice, but our workes are not pure, and clene, because we

Jacobi. 3. 1. Joh. 1.

offend, sayeth saynt Iames, in many thynges, And Iohn saith, yf we saye we haue no synne, we deceyue our selues, and the trouth is not in vs: Therfore this prophecye must be vnderstande of Christes very bodye, and bloudde, a lambe without spotte of all fylthe, and synne,

1 Peter. 2. 2. Cor. 5.

as Peter saith, and saunte Paule also, which he offered vnder forme of breade & wyne at his last supper, and gaue autorite to his apostles and theyr successours, prestes and

Luke. 22. 1 Cor. 11.

byshoppes, to do the same for his remembraunce, tyll his commynge agayne at the last day. But I wyll bryng forthe Eusebius an olde greke writer, to conferme this my

Eusebius lib. Primo de euangelica demonstra.

purpose, which thus writeth. Mosaicis sacrificiis reiectis, quod futurum erat nostrum ipsarum institutum, propheta diuinitus nūciat dicens, Quoniam ab ortu solis. &c.

That

That ẏ prophet sheweth of god, or by the inspiratiō of ẏ holy goost, ẏ which shuld be our own ordinaūce or institutiō, ẏ sacrifices of Moses reiected, sayng, bycause from ẏ rysyng of the soñe, to ẏ goyng down, sacrifice is made, & a clene oblation is offered to my name in euery place. Therfore we do sacrifice (saith Eusebius) to god ẏ highest a sacrifice of laude, we do sacrifice to god a full sacrifice, and bryngyng feare, Et sacrosāctum sacrificium. A cōsecrated sacrifice halowed, and that whiche ought not to be touched but reuerentlye. We do offre in sacrifice to god, with a new maner after the new testament, an hoost clene. This can not be vnderstande of any other sacrifice, than of the sacrifice of the masse, for none other is offered to god nowe after a newe maner, accordynge to the newe testament, as euery learned

ned man may easely perceyue, and therfore it must neades be taken of that sacrifice only. Agayne he sayth thus, after very many wordes spoken of this matter, as concludyng Itaque Christus quasi mirabilem quãdam victimam, sacrificiũ quod eximium deo patri operatus, pro nostra omniũ salute obtulit, eiusque rei memoriam vt nosipsi ipsi deo pro sacrificio offerremus, instituit. That is to witte. Therfore Christe after he had wrought, offred to god the father for all our helth, or saluation, as who sayth a certen wonderful, and an excellent sacrifice, and hath ordeyned that we our selfes shulde offre to the same god for a sacrifice the remembraunce of the same thynge. If Martin Luther or his scolers had sene this holy fathers sayinges, and not lysted to lyke, and esteme them

owne iudgemnet more than his, they wolde not haue so rashely, & vngodly denyed the masse to be instituted, & ordeyned a sacrifice of our sauiour Christe him selfe, as they do, ascribynge it, and the settyng vp of it, vnto prestes auarice and couetousnes. Whose fonde, leude, and vngodly opinyon Ireneus an other greke wryter, which was withi. clxxx. yeres, of Christes byrth, and sawe sainte Polycarpe saint John the euangelystes disciple, yea whose scholer he was (as some men say) doth thus euydently wryte in this matter, but Christe also geuyng counsayll to his disciples to offre vnto god of his creatures the first frutes, not as who saith nedynge, but ẏ they shuld be neyther vnfruitful, nor vnkynde, toke that breade whiche is of his creation, or his creature, and gaue thankes,

The sacrifice of the masse was ordined by Christe and not by man, as some mē saye.

Ireneus. lib. 4 Ca. 32, 33, 34,

Christ at his laste supper taught his apostles a newe sacrifice, whiche is the holye masse.

thankes, sayng. Hoc est corpus meum. This is my bodye. And he toke lykewyse the cuppe, and confessed it his bloude, and he taught a newe sacrifice of the newe testamente, whiche the churche receyuynge of, or from the apostles, offereth to god throw al ẏ hole world. What can any wyse christen man desyre to be more playnly spoken of any man than this, in defence of ẏ sacrifice of ẏ masse? Maye not (I beseche the good reader) men be greatly ashamed either to deny the masse to be a sacrifice, or els to saye that it is nothyng but an ydoll, set vp by prestes couetousnes, for lucre and gaynes? Ought not we rather to beleue this aunciēt father, whiche was instructed by them, that learned the trouth of Christes religion of the apostles scholars, then Marten Luther, or any of his

Luther.

teachyng

teachyng, and schole, which now at
xv. hundred yeres, do laboure
to bringe vp a new religion, and
faith amonge christen people:
Came not the holye goost to teache
men the truth, which Christ promy- Note reader Io. 14. 16:
sed to sende to the apostles, tyll
Martin Luther came, the fountayne almost of all heresie? Hath
Christe suffered his deare spouse
the churche (for whiche he shed his
most precious bloud) to erre in his
religion and the faith, thus longe,
the space of xv. hundred yeres:
Dyd not he promyse his apostles Matt. vlt.
to be with them, & the holy churche Ioh. 14.
tyll the worldes ende, that he leadyng them, whiche is the truth, as
he him selfe saith, they could not be
disceyued so foule in theyr beleefe,
to thynke the masse a sacrifice ordeyned by Christe in the gospell, &
it nothynge so: Truly euery wyse
man

man doth iudge moche other wise
but it is better to passe ouer this
and to retourne agayne to hold
Ireneus, whiche after he hath answer
ged the prophecie of Malachias
whiche I haue nowe in hande,
proue that Christ at his maundy
dyd offre his bodye and bloude
sacrifice to his father, teachyng
the apostles euen so to do. and the
the hole churche, which offereth
same also through all the worlde
Anone after this he writeth, Quo
Cap. 33. nia ergo nomen filij proprium pa
est, et in deo omnipotente, per
sum Christum offert ecclesia, be
ne ait secundum vtraque, et
omni loco incensum offertur no
mini meo, et sacrificium purum,
That is. Therfore because the s
nes name is proper to the father
and in god almyghty, the church
offereth sacrifice by Iesu Christ

the prophet Malachias saith well after both the thinges, both incēse, or a swete perfume. is offered in euery place to my name. And also a pure sacrifice agayne. Igitur ecclesie oblatio, quam dominus docuit offerri in vniuerso mundo, purum sacrificium reputatum est apud deum, & acceptum est ei, nō quod ille indigeat a nobis sacrificium, sed quoniam is, qui offert glorificatur ipse in eo, quod offert si acceptetur munus eius. That is thus moch in our speach. Therfore the sacrifice of the churche, whiche our lorde taught to be offered in the hole worlde, is rekened with god a clene sacrifice, and it is accepted of him. not because he neadeth our sacrifice, but because he whiche doth offre it, is glorified, or renoumed, by that, whiche he doth offre yf his gyfte, or sacrifice be

Cap. 34.

Marke well this reder.

be accepted of god. Lo, good re-
der, here eftsoones, and agayn
this holy man playnly affyrmet
that ẏ churche doth offre sacrifi
whiche our sauiour Christe dy
teach so to do, & not any couetou
preist, or byshop, myndyng to ge
vaũtage, & gaynes therby, thoug
many through enuye, and maly
conceyued against the clergy, (wh
che no heretike euer lacked) are no
ashamed so shamefully, & falsly t
say of thẽ. But now to S. Hierõ
which writeth after this maner, by
on this prophet Malachie. Non i
vna orbis prouincia Iudæa, nec i
vna vrbe Iudæa Hierusalem, sed
in omni loco offerri oblationem,
nequaq̃ immundã, vt a populo is-
rael, sed mundam vt in cęremonijs
Christianorum. That is to witte.
God spake to ẏ prestes of ẏ iewes
by the prophet, the whiche do offre
the

S. Hierome
ipõ Mala. 1

the blynde, the lame, and faynt, to make sacrifice with, that therby they myght knowe that spirituall sacrifices shuld succede the carnal, and that not bulles and gootes bloude, but a swete perfume (that is ỹ saintes prayers) shuld be offered to the lord, and that not in one prouynce of the worlde Jury, nother in one citye of Jury, Hierusalem, but in euery place shulde be offered a sacrifice, in no wyse vndene, as by the people of Israell was offered once, but cleane, lyke as in the ceremonyes of christēās, or christen people is offered. Lo. Here good reader, saint Hierome vnderstandeth the prophet of one pure and cleane sacrifice, whiche should (as nowe daylye it is in the masse) be offered in christen mens ceremonyes, whiche muste neades be spoken of the sacrifice

of

of the masse, wherin are many
monyes vsed, with diuers ho
prayers. And that the prophet
that sacrifice of the blessed mas
he himselfe declareth openly in
Malachi 3. thyrde chappter folowynge
there he doth prophecy of Chris
commyng by his byrth, sayng
he come. h. who canne attayne
thought the day of his commyn
Who shall stande to se him?
he lyke as fyre bloweth, lyke
one bloweth the fyre. and as
herbe of fullers of clothe. And
shall sytte bloyng together or bl
wyng lyke as one bloweth the fy
and makynge clene lyke as gol
and lyke as syluer, and he sha
purge or make clene the sonnes
Leui. Et colabit eos quasi aurum
et quasi argentum, et erunt dom
no offerentes sacrificia in iustici
And he shall straine out they
cour

He meaneth the apostles which christ clensed by makyng the ryghteous & good men, afore they should offre sacrifices to god his father.

poure lyke as gold and syluer, and they shall offre to our lorde sacrifices in ryghteousnes. S. Hierome vnderstandeth here the sonnes of Leui, all preistes of the new lawe, whiche onlye shoulde succede the preistes of the olde lawe, and these clensyd, and purged, as golde and syluer, should offre to our lorde sacrifices in rightuousnes. Et placebit domino sacrificium iuda et hierusalem, sicut dies seculi anni antiqui. That is the sacrifice of Jude and Hierusalem shall please the lorde, lyke as the dayes of tyme, & the olde yeres. This letter is not so playne, and easye to be vnderstand, as men thynke the scripture is, which saint Hierome thus expoundeth the sacrifice of the preistes, which they do offre for Juda and Hierusalem, that is for them, that do confesse our lorde, and se

his

his peace with the mynde, sha
please the lorde, lyke as dayes
tyme, and as olde yeres, that
as they pleased him at the begy
nynge, so after penaunce done
synne commytted, when they sha
be clensed from the fylth of all sy
nes, they shall begynne to plea
god with theyr sacrifices agayn
It is called also the sacrifice
Juda, because Christ dyd institu
it, whiche was borne of the trib
and in bethelem Juda, Also th
masse is called of the prophet, th
sacrifice of Hierusalem, because
was there first institute by christ
Therfore sith this was prophecie
of christes cōmyng by byrth, whic
should make clene, and purge th
prestes of the newe testament, tha
they myght (beyng so clensed) offr
sacrifices to god for the people,
whiche confesse Christe to be ou
sauiour

saulour, and do se his peace with their mynde, euery man playnlye maye perceaue, that this prophe-tye toucheth ȳ sacrifice of ȳ masse, for that onely doth appertayne to the preistes of the new testament, as no man can denye. Hytherto of the olde testament. Now to the newe, wherin are certayne places, and textes, euidently prouyng the masse to be a sacrifice, not of laude and thankes geuynge onlye, but also of appeasynge gods displeasure toward vs for synne, and makynge hym mercyfull both to the lyuynge, & the dead. Of the whiche the fyrst is this of Lukes gospell, Hoc facite in meam commemorationē. Do ye this for my remembraunce. That is to wytte. I geue you autorytie, power, and cōmaūde you also to do, ȳ whiche I haue done euen nowe at thys my

Textes of newe lawe, prouyng the masse to be a sacrifice.

Luc. 22.

G. maundy

maundye, that is, take ye bread
geue thankes to god for al his
nefites geuen to man, blesse it,
secrate it, turnyng the substau
of it in to my fleshe, offre it to
father, not onelye to geue h
thankes for his benefytes be
wed on man, but to purchase
grace also for the people, & to a
pease his displeasure, conceaued
taken against man for his synn
Finally receaue it your selues
eng masse, and distribute the sa
to the people, for their housle, a
Luc. 22. 1. Cor. 11. all this do ye in remembraunce
my death and passion, continuin
so to do, till ye worldes ende. Th
Christe didde offre his blessed b
dye to his father a swete sacrifi
for our synnes at his laste supper,
& cōmaūded his apostles likewise
to do, and all preystes, in and by
them

them, the auncient and old fathers
sentences do playnlye proue, of
the which I wyl allege here some,
that be most stronge and euydent.
Ireneus a greke doctour beynge
with. clxxx. peres of chryst, expoū-
dynge these wordes of chryst Hoc
est corpus meum, & hic est san-
guis meus, This is my body, and
this is my blonde (whiche he pro-
nounced at his last supper, conse-
cratinge, and offeringe his bodye
and blonde in sacrifice to his fa-
cher) thus writeth, as I haue ones
afore rehersed. Oure lorde toke
bread, and gaue thankes sayeng.
This is my body. Also he toke the
cuppe, and confessed it to be his
blonde. Et nouam docuit noui te-
stamenti oblationē, quā ecclesiam
ab apostolis recipiens, in vniuerso
mūdo offert deo. And he taughte
them a newe sacrifice of the newe

Irenens: lib. 4. cap. 32.

Christe dyd instytute the sacrifice of the masse, & the apostles taught the church.

testamente, which the church ha
ceaupnge of the apostels (he sa
not of the bysshop of Rome no
any other bishoppe, or preist) d
offre to god in all the hole wo
These wordes are so playne, t
no man can denye, but that
saint sayth, that Christ dyd o
his bodye and bloude in sacri
to god at his maundye, and t
Christes mynystres, the prie
of the newe lawe, do dayelye o
the same at masse, instructed t
lesson of the apostles, which w
taught it of their maister, our
uiour christ. Shal it not then
be moch more mete, & cōueniēt,
we christen men, and women g
credence rather vnto this holy
and aunciente fathers teachyng
in this matter, (especially bein
so agreable with goddes wo
yea beyng playnly set forth by
th

than to Martyn Luther, neyther
lyke to hym in auncientie, nor ver
tue, nor learninge? Meruayle not
(reader) that I do here expounde
this worde facere, to signifie as
muche as to make sacrifice, partly
because this holy martyr saynte
Ireneus, saynt Cyprian, and ma=
ny other of the eldest, and best wri
ters vpon the scripture, so do take
it in this cōmaundement of christ
geuen to his apostels, Hoc faci=
re. &c. Partely for asmuche as it
is so vsed both in prophane wry=
ters, and also in the holye scrip=
ture. For Vergylle sayth. Cum fa=
ciam vitula pro frugibus ipse ve=
nito. When (sayth Dametas) I
shall do sacrifice, or offre sacrifice,
to Ceres the goddes of corne,
with an heffar for the corne,
come thou thy selfe. Also Theo=
critus a greke poete so vseth this

Facere to do, i christes wordes is to make sacrifice.

Vergilius:

Theocritus,

word sayeng: Quum facies agn
Nymphas veneratus agrestes.
When thou shalte make sacrifi
with a lambe, honouring the wil
or rude maidēs of ẏ sea. Like wi
Mantuanus, baptista Mātuan⁹ (a christē mā
vsed this word, saieng of Abel th
first shepeherd. Nunc oue, nun
pingui vitula faciebat, & agno.
He made sacrifice sometyme wi
a shepe, sometyme with a fat he
fer, and a lambe. Now to the scri
ture, whiche in this significatio
often tymes doth vse this word
For the thirde boke of the kynges
ẏ eleuenth chapter, thus hath, E
fecit Salomon astartę abominatio
Lege Ezech, 45: & 46: et Iudicum 1, ni Sydoniorum, That is. And Sa
lomon dyd make sacrifice to th
idol the abominatiō of the Sydo
niōs: Is not here facere which is
in englysh to do, vsed for sacrifici
re, to make sacrifice: Many othe
textes

textes of the old testamēt do shew playnly that this worde is oftentimes vsed for to make sacrifice, which I passe ouer to be the shorter, and bringe one place oute of the newe testamente, whiche is in Lukes gospell, the seconde chapter after this fourme of wordes. Et cum inducerent puerum Iesum parentes eius, ut facerent secundū consuetudinē legis pro eo, Simeō accepit eū in ulnas suas. &c. That is, And whan the father & mother of the childe Jesu brought him into the temple, that they might do for him after the custome of the lawe, Symeon toke him into his armes. What els I beseche the good reader is ment by (doyng) in this place, but making of sacrifice, or offeringe of sacrifices according to the law of Moises? The text a litle before in Luke

Leui. 21. Et sacietis hyrcum pro peccato.

declareth this plainelye, which
sheweth that our Lady Christes
honourable, and most blessed mo-
ther, and his father Joseph (at the
lest whiche was iudged his father
of the people) at the day of purifi-
cation, presented Christ in the tem-
ple of hierusalem, Vt darent ho-
stiam, secundum q̄ dictum est in
lege domini, par turturum, aut du-
os pullos columbarum, that is to
saye. That they shulde geue an
hoste, a paire of byrdes called tur-
telles, or two pygeons, accordyng
to the commaundemēt of the lawe
of our lord. Thus we se that chri-
stes father and mother presented
and brought in to the temple, ey-
ther a payre of turtelles or. ii. py-
geons, that the preist shulde offre
them in sacrifice after the lawe, ꝛ
so (facere) doth signifye in this
place of Luke sacrificare to make
sacrifice

Marye our
saviours
blessed mo-
ther.

Leui. 12.

Christes pa
rents did
geue to the
preiste these
thinges not
offeryng in
sacrifice (for
that is the
office of a
preist) but
presentyng

sacrifice in the whiche significati-
on both greke wryters, and latyn
also do often vse that worde, and
not onely the Hebrewe speache, as
it appereth by the places aboue re
cyted. Why therfore maye we not
well vnderstande by these wordes
of our sauyour Christ, Hoc facite
in meam commemorationem, Do
ye this for my remembraūce, that
he commaunded them to offre sa-
crifice for his remembraūce: espe-
cially seynge the aunciente wry-
ters of Christes churche, and the
whole churche hath euen so taken
those wordes euer synce they were
spoken, no man otherwyse expoun
dynge them, tyll Martyn Luther
came, Iuxta ferè omniū hæreseō,
in whom was almost all heresies.
To be shorte, saynt Chrysostome
vnderstode, that Christe dyd of-
fre his bodye and bloude in sacri-

them to the
priest, that
he shuld of-
fre them in
sacrifice as
the law re-
quired.

Homilia. 17. in
Hebre.

Read more of Chrisost. in the chapitre of the doctours sayenges.

fice at his maundy, and gaue com-
maundemēt to his apostles to of-
fer it also, in remēbraunce of hys
death, whose wordes are these, Pon-
tifex autē noster ille est, qui hostiā
mūdantē nos obtulit, ipsam offeri-
mus, & nunc, quę tunc oblata qui-
dem consumi non potest. Hoc
autem, quod nos facimus, in com-
memorationem quidem eius fit,
Luc. 22. quod factum est. Hoc enim facite
(inquit) in mei commemorationē.
That is. Our bysshop is he, which
Note this well reader against the enemies of the masse: hath offered an hooste, or sacrifice
makyng vs cleane, the same we
offre also nowe, the whyche that
offered, trulye can not be consu-
med, but this that we do, is done
for a remembraunce of that thyng
whyche was done, for chrisst sayd,
do ye this for remembraunce of
me. Who is so blynde, that he can
not see, that Chrysostom, a greate
autour

autour, learned as excellentlye in the scripture, as euer anye was of the greakes synce the apostles tyme, and their scolers, doth saye playnelye, that we (meanynge preistes, of whom he was one him selfe) do offre the selfe same sacrifice, whyche Chryste ones for euer offered by deathe and bloudde shedynge on the crosse: but we do it for remembraunce of that hys passion, and bloudy sacrifice, not withoute autoritie, power, and cõmaundemente, as the whyche all thre we haue of him, sayeng, Hoc facite in mei commemorationem, Luc.22. do ye this for a remembraunce of me. Wolde to God chrysten men wolde looke well on these wordes, consyderynge bothe the auncientie of the wryter, and also hys greatte learnynge, and holy-

holynes, whiche may cause them rather to beleue his sayenges then any other, nothynge lyke to hym in those qualities, but it is better to let this passe, and to here sayn Cyprian that holy martyr, which wrote aboue twelue hundred and lxxx. yeres past. He this wryteth after many wordes spoke of the holy sacrifice of the masse. Quia in parte inuenimus calicem mixtum fuisse, quem obtulit, Vnde appareret sanguinē Christi non offerri, si desit vinum calici, nec sacramentum dominicum legitima sanctificatione celebrari, nisi oblatio & sacrificium nostrum passioni respōderit. That is. In the whiche parte we do fynde that the cuppe was mengled or medled (that is wyne & water were therein mixed together) whiche Christ dyd offre. Whereby it doth appere that chri-

Cyprianus li. 2. epist. 3

stes

stes blonde is not offered yf there want wine in the cuppe or chalice: neither is our lordes sacramente celebrate with halowynge accordynge to the lawe, excepte our offerynge and sacrifice be lyke the passion. In these wordes note that he sayth we kynd ꝑ the cup whiche christ offred, was mixed ꝯ wine & water, whyche was at none other tyme, but onely at his last supper, for at the time of his death he had no cuppe so medled, nor then he offred not his blond vnder forme of wyne, but onely vnder ꝑ forme of blonde, therefore he offered his blond in sacrifice at his maundy, after this holy martyrs mynde, & preistes do euen that same after his lawe and ordynaunce, as he sayth lykewyse here agayne, for thus he writeth. Quomodo autē de creatura vitis, nouū vinum cū

christo

christo in regno patris bibemus, si
in sacrificio dei patris, & christi, vi
nū non offerimus, nec calicem dñi
traditione dominica miscemus:
That is to saye, Howe shall we
drynke newe wyne wyth Christe
of the creature of a vyne, in the
kyngedome of the father, yf we
offre not wyne in the sacrifyce
of God the father, and of Chryste,
or if we do not meddle or myxe
the lordes cuppe, after the tra-
chyng, or cōmyssyon of our lorde
Lo, oure lorde taughte the prie-
stes at the masse to myxe in the
chalyce wyne wyth water, and so
to offre in sacrifyce hys precyous
bloudde, whyche he dydde neuer
but at his laste supper, as it is e-
uydente, and therefore he dydde
there offre hys bodye, and bloude
in sacrifyce, and gaue commyssy-
on to hys apostelles, and to all
priestes

Marke whole is the sacrifice of the masse

preystes in, and by them, to do the same. Also in the same epystle he sayth agayne. Ab euãgelicis præceptis non est omnino recedendum, eaq; quæ magister docuit, & fecit, discipuli quoq; obseruare, & facere debent. We oughte not to goo from the commaundementes of the gospell, and the dyscyples muste of duetye obserue, and doo also, those thynges, whyche the mayster taughte, and dydde. Lo, here Saynte Cypryane sayethe, that Chryste offered him selfe, and taughte hys scolers that same lesson, and commaunded them also to offre sacryfyce, as he hadde doone afore, when he toke breade, and so forth, and thereby he bond them to kepe, and doo the selfe same thynge that he dydde.

Cyprianus. Luc.22.

Matt.26. Luc.23.

What woulde anye manne desyre

desyre more? To proue all this
allegeth saint Paule the eleuen
1. Cor. 11. chapter of the fyrste epistle to
Corinthians. This holye mar
sheweth wherfore christ dyd mi
wyne and water together in th
cuppe, whiche he blessed, and co
secrated at his maundye, sayeng
that he so dyd because the wat
signifieth the people (as we rea
Apoca. 17. in the Apocalypse of saint Joh
Why water is mengled with wyne, in the chalice when the prist sayth masse. the. vii. chapter) so that lykewy
as the water in the chalice is me
dled and myxed together with th
wyne, and so meddled that the on
cā not be separate from the othe
euen soo by shedynge of christs
bloude, the people, whiche bele
in hym, trust in goddes mercy pr
mysed to the for christes deaths
sake, feare god, forsake their sy
nes thorough perfytte penaunc
loue god and their neyghbourc
fynally

finally do kepe gods commaundementes, and abyde therein, nothing can separate or disseuer thē from goddes fauour, and loue, as Paule affirmeth the eight chapter to ẏ Romaines. But yet marke by the waye (good reader) that Cyprian doth saye that Christe dyd myxe wyne and water together in the cuppe, which he dyd blesse, and consecrate at his laste supper, and dyd also teache, and commaunde preistes to kepe, and do that same, as we now in dede do at our masses, and yet there is no texte of all the scripture, that maketh anye mention of this dede, lesson, and commaundement of our sauyour Christ, therfore they are foule deceaued thorough ignoraunce: or rather malyce, which affirme, that we ought to beleue nothinge, excepte it be mencioned in scripture.

A verytye not wrytte in scripture

But I wyll retourne eftesoon
to holye Cypryan, and allege one
of hym a fewe moo sentences
for my purpose, of the whyche
this is one, agaynste theym, that
putte onelye water in the chalyce
at masse. Quærendum est enim,
ipsi quem sunt secuti: nam si in sa-
crificio, quod Christus est, non ne-
si Christus sequendus est, vtiq; id
nos obaudire, & facere oportet,
quod Christus fecit, & quod faci-
endum esse mandauit, non de-
bemus attendere, quid aliquis an-
te nos faciendum putauerit, sed
quid qui ante omnes est, Christus
prior fecerit. For we muste aske
(sayth Cyprian) whom they haue
Cyprianus. folowed. For if in ẏ sacrifice, whi-
che christe is, none, excepte Chryst,
muste be folowed, truely it is ne-
cessary that we obeye, and do that
whiche Chryst hath done, and that
the

the whyche he commaunded to be done, we ought not to marke what any man before vs thought to be done, but what Chryst which is afore all men, fyrste hathe doone. Note dylygentlye (good reader) that this holye martyr sayethe that Chryste is the sacrypice offered of the preiste, and that he dyd make sacrypice, in the cuppe beynge myxed wyne, and water together, and commaunded the apostles, & all preystes to folowe that same his maner, and fourme of sacrafice at theyr masses. These wordes hytherto rehersed (good Chrysten reader) are verye playne to persuade everye man, not vtterly vnapte to be taughte for wante of sayethe, to beleue the masse to be a sacrypice, ordeyned not by anye man, but by oure Sauyoure CHRIST, at hys maundye,

but yet here more playne worde of him(if it may be). Thus he saith (declaringe that gods ordinaunce ought not to be chaũged by any mans tradition, the which shulde be, if wyne and water were not myxed together in the chalice at masse, according to Christes institution) Nam si Iesus Christus dominus & deꝰ noſter, ipſe eſt ſũmus ſacerdos dei patris, & ſacrificium deo patri ipſe primus obtulit, & hoc fieri in ſui commemorationẽ, præcepit: vtiq; ille ſacerdos vicem Chriſti vere fũgitur, qui id, quod Chriſtus fecit, imitatur. Et ſacrificium verum, & plenũ tunc offert in eccleſiam deo patri, ſi ſic incipiat offerre, ſecundum q̃ ipſum Chriſtum videat obtuliſſe. This is the englyſh. For yf Jeſus christ our lord and god, be the hyghest preyſte of God the father, and

Cyprianus.

Luce. 22.

Marke this reader diligently.

he fyrste hathe offered a sacryfyce to God the father, and commaunded that to be done for remembraunce of hym, verelye that preiste doth exercyse Christes office, or place truely, whiche foloweth that thinge, whiche Christe hath done. And then he offreth to god ẏ father in the churche, a true and a full sacrifice, yf he begynne so to offre, as he may se ẏ christ hī selfe hathe offered. Are not these wordes playne, and sufficient to proue the masse to be a sacrifice set vp by our sauiour Christe Jesu? We reade moreouer in the actes of the apostles the .xiii. that the apostels accordinge to the power, autoritie, and commaūdement geuen them of their maister Christe at his maundy sayeng, do ye this for a remembraunce of me dydde make sacrifice to god, for there we

1. Cor. 11.

The apostles sayeng masse, did make sacrifice to god.

fynd these wordes after Erasmus translation, Quum autē sacrificarent dño, ieiunarētq; dixit illis spiritus sāctus. Segregate mihi Paulum & Bernabā in opus, ad quod assumpsi eos. That is. Whan the apostles dyd make sacrifice to our lorde, and fasted, the holye goost sayde to them. Seuer, or separate for me Paule and Bernabe, to the worke, vnto the whyche, I haue taken them. Here we se that the apostles offered then sacrifice to god, and that in the greke tongue was wrytten by Luke the euangelyste, whyche vseth here the same greke verbe of ẏ which the masse in the greke speache is called λειτουργιά, as in the hebrewe it is named (missah) and that name is vsed in latyn. Chrysostom wrytte a booke of the masse, whiche he calleth in greake. λειτουργιαν, and Erasmus, Pelargus, with dyuers other

Act. 13.

λειτουργιά Litourgia.

other translatours of that booke in latyn, do turne that greke word by the hebrewe word (missa) which the latyn men commonlye do vse, and it can not be otherwise conueniently turned into ỹ latin tongue but by that same hebrewe worde (missah) whiche name the holye apostle Peter (that fyrst said masse) dyd belyke geue to that dyuyne, and holye office, whiche we cal the masse in englysshe. And that most blessed, and holy sacrifice, with the whole order and maner of godlye suffrages, prayers, petitions, and laudes commonly nowe vsed in the churche, from ỹ time of Christ and his apostles, vntill this oure time hath alwayes ben receyued, & taught by ỹ very selfe same name, wout agayne saieng of any man, excepte one Peter Vrsian, whiche denied sacrifice to be offred to

god

λειτουργό-
τον.
Luc.1.
Heb.9.

god. Thoughe the greake word
whiche Luke vseth there signifi-
eth many thynges, yet not onely
in that place, but also in other dy-
uers, it signifieth to offer sacrifice
as a preist doth, and therefore the
apostles dyd offre sacrifice to god
instructed by their mayster Christ
at his laste supper. Moreouer it
maye thus be proued, that Christ
dyd offre him selfe in sacryfice at
his last supper to god his father.
It is writtē in the first chapter of
Johns gospel, and the fyfth chap-
tre of the fyrst epistle of Paule to
ẏ Corynthians, ẏ Christ is ẏ very
true Easter lambe, pascal lambe, a
passeouer, in a fygure of whom ẏ
Jewes by goddes cōmaundemēt
dydde offre in sacrifice a lambe (as
we fynde in the booke of Moyses
called Exodus) vpon the whiche
I make this reasō for my purpose

Joan.1.
1.Cor.5.

Exo.12.

The

The thynge fygured muste agree with the figure, and therefore as ẏ pascall, or passeouer lambe, was a fygure of Chryste, euen so muste neades the maner of offering, and eatynge of Chryst (the lambe figured by the passeouer, or paschall lambe) be lyke the offrynge in sacrifice, and eatyng of that fygure, but that could not be except christ had offered his verye bodye and bloud at his maundye and afterward receaued it, (as S. Hierom sayth that he dyd in verye deede), for the Jewes dyd fyrste offre the pascall lambe in sacryfice, and afterward eate him, as Moyses testifieth, Therfore Christ dydde at hys laste supper offre hys bodye in sacrifice to his father, fyrst in a fygure offeryng the pascal lambe, and after that in very dede without a fygure, eatynge it hymselfe,

Hedibiæ.

Exo. 12.

and

and geuynge it to his apostles
eate also. The which is done day-
lye of the preiste by his autorite
power and commission, as I haue
declared already, and wyl declare
hereafter more at large, by gods
Lib. 1. i Lucā helpe, and grace. Saynt Ambrose
dothe gather of Paules wordes
the first epistle, and ẏ fyfth chap-
ter to the Corynthians, that christ
is sacrificed by the preist at masse
for thus he saieth. Non dubites as-
1. Cor. 5. sistere angelum, quando Christus
assistit, Christus immolatur. Ete-
nim pascha nostrū immolatus est
Christus. That is. Doute not the
aungell to be here, syns that christ
is here, Christ is offered in sacry-
fyce. For our pascal, or our passeo-
uer lambe christe is offered in sa-
crifice. Paule doth opēly cōfirme
this wryttyng to the Corynthiās
the. x. chap. of ẏ first epistle, saieng

Vnus

Vnus panis & vnum corpus multi sumus, oēs quidē de vno pane, & de vno calice participamus. We be many one breade (saith Paule) & one body, forthely we take parte all of one bread & of one cup. The holy father & great clerke S. Austen thus writeth, Huius corporis caput est Christus, huius corporis vnitas nostro sacrificio significat. Qd breuit significauit apostol⁹ dicēs, Vnus panis vnū corp⁹ multi sum⁹. That is. Christ is the head of this body, (the church) ȳ vnitie of this body is signified by our sacrifice. The which thing ȳ apostle Paule hath breifly signified, sayeng. we are many one bread, one body. Also in another place thus he saith, after he hath defined, and shewed what a sacrifice is. Hoc est sacrificiū christianorū, multi vnū corp⁹ sum⁹ in christo, quod etiā sacramēto altarꝭ fidelib⁹ noto frequētat

To. 2. epist. 57 Dardano.

1. Cor. 10.

To. 5. de ciui. dei lib. 10. Cap. 6.

tat ecclesia, vbi ei demonstra
quod in ea oblatione, quam offe
ipsa offeratur. The englysshe
this. This is the sacrifice of th
sten people, we many be one bo
in Chriſte, the which also ỹ chu
accustomely vseth with the sacra
mente of the aulter, knowen to
beleuynge people, where it is op
ly shewed to the churche, that
that sacrifice, which she doth of
she the same is offered. No ma
can despye moze playne wo
than these are, but yet I wyll p
cede vpon a further prouke of th
matter. Paule the tenth chapt
1.Cor.10. of the firste epistle to the Cor
thyans this wryteth againe. Non
poteſtis calicem domini bibere, &
calicem dæmoniorum. Non po
teſtis menſæ domini participes e
ſe, & menſæ dæmoniorum, ye ca
not dzynke of oure lozdes cuppe
and

and the deuils, or yll spirites to.
Ye can not be partakers of oure
lordes table, and the deuyls also,
Here saint Paule reasoneth with
the Corynthians to perswade thē,
that they wold abstayne from the
eatynge of meates offred in sacry-
fice to the ydolles, and that with
two very good reasōs, of the whi-
che the fyrst is grounded vpon the
wordes, whiche are here nexte be-
fore rehersed out of this same epi-
stle, and chapter, and it is this.
Lyke as they, whiche haue mutu-
all participatiō in christe through
the sacrifice of his flesshe & bloud,
do entre into a certayne vnite w̄
him, Sēblably they haue acertain
vnite w̄ the idolles, by ꝑ eatinge
of those thinges, which are offered
them in sacrifyce. Nowe for as
muche as euerye Christen harte
doth or shuld abhorre to haue any
vnyte

Paule put-
tynge diffe-
rēce betwixt
the eaters
dyynkers of
oure lordes
table, & the
that eate &
dyinke thin
ges offred i
sacrifice to
the deuyls,
doth meane
that the bo
dye & bloud
of christ is
fyrst offred
in sacrifice,
as the mea
tes and drin
kes were to
the ydolles,
and then af
terward re
ceaued of
vs Christē
people.
S. Paule
comparing
the bodye &
bloudde of
Christe, to
the meates
of the gen
tyles off-

ced in sacrifice. do the playnely nõbre the body and bloude of Christe, amonge thiges offered in sacrifice. The same is proued by that that he calleth the lordes table the aulter, for none other cause truely than he called the Jewes and gedtiles aultare a table

vnitie with the deuyls or ydolles, it is mete that ye, whiche are christened people, do forbeare eatyng of meates, offered in sacrifice to ydolles. But that we are vnyted or knytte to Christ, and haue with hym a certayne mutuall participation, thorough the sacrifice of hys flesshe and bloud, he sheweth by a similitude of the Jewes table vse in the synagoge. For as the sacrifice, which the carnall Jewes dyd offre, made them partakers of the aulter, lykewise the sacrifice, whiche is offred either in the table of oure lorde, or elles of the deuyls, maketh the offerers partakers of christ, or of the diuels. Though Paule dothe not call in this reason the body and bloud of christ a sacrifice, yet his wordes do shewe that he so ment, because he setteth the table, and cuppe of our lorde

christe

christe, agaynst ẏ table and cuppe of the dyuels, sayenge. Non potestis calicem domini, &c. Ye can not drinke of the lordes cuppe, & so forth as is aboue rehersed.

Therefore seyng the apostle doth calle that, whiche is offered in sacrifice to the deuyls, the table, and cuppe of the deuyls, it muste therof folowe, that he mente by the cuppe, and table of our lorde, that thing which is offered in sacrifice vpō our lordes aulter, so ẏ this is ẏ sense, ye cā not eate ẏ thing which is offred to god in sacrifice, & ẏ also which is offred in sacrifice to deuels, because ẏ light hath no felowship wt darknes (as he sayth in another place) nor betwixt christ and ẏ deuil is any agreing. Wherfore it is manifest by saint Paule that the bodye and bloud of Christ is a sacrifice of the newe Testament,

August T 6. lib. 1. Ca. 19. contra aduersariū legis & proph. Paulus 1. Cor. 10 Dicendo Calix, &c. ostendit ad q̄ sacrificium debeant pertinere.

2. Cor. 6.

or

This declareth that S. Paule dyd gather of Chrystes wordes pro nounced of hym at hys last supper, that he dyd offre his bo dye then in sacrifice.

or els, if they be not offred in sacrifice at the masse, and then afterward receyued of vs, howe shuld Paules comparison stande and take place, when he teacheth that the Corynthyans could not be tygether partakers of thinges offred vp in sacrifice to god, and also to deuyls? Truely Chrisostome expoundynge this chapter doth shew that saint Paule ment this, whose wordes are these, Itaq; si cupis sanguinem, non imbue altare idolorum cæde irrationalium, sed altare meum meo imbue sanguine. That is, Therfore yf ỹ doest desire to haue bloud, do not ỹ sprynckle the ydolles aulter with slaughter of vnreasonable beastes, but laye vpon my aultare my blonde, reade the chapter of the doctours sentences. Adde to this (good reader) that whiche saynt Paule wryteth

teth the nexte chapter folowynge with these wordes, Quotienscūq; enim ederitis, panem istum, & calicem istum biberitis, mortem domini annunciabitis, quoadvsq; veniat. For as ofte as ye shall eate this bread & drinke of this cuppe, ye shall declare the lordes deathe tyll he come. These wordes doo shewe that the masse is a sacrifice as sayne Cyprian doth construe, and take them, whyche thus saith vpon them, Et quia passionis eius mentionem in sacrificijs omnibus facimus (passio est enim domini sacrificium q̄ offerimus) nihil aliud, q̄ quod ille fecit, facere debemus Scriptura enim dicit Quotienscūq; panem istum, &c. And because we make mention, or we remembre christes death in all sacrifices (for that whiche we do offre is the lordes death) we are bonde to do

Cyprianus li. 2. epist. 3.

no other thinge than that which he hath doone. For the scripture sayth, as ofte as ye shall eate this bread. &c. Lo Cypryan did vnderstande these Paules wordes spoken of makynge remembraunce of christes death, so that he affyrmeth, that we do make sacrifice in the masse, and therby is that remembraũce made of Christes passion & death. And that this holy martyr so dyd vnderstande saint Paules wordes, it doth playnly appere by his wordes streighte folowynge, which are these, Quotiẽscũq; ergo calicẽ in cõmemorationẽ dñi, & passionis eius offerimus, id quod cõstat dñm fecisse, faciam⁹. That is in our englysshe speache, thus muche to saye. Therfore as often as we do offre the cuppe in remembraunce of our lorde, & of his passion, let vs do that, whiche it is evidente

Cyprianus.

ydent, that our lorde dyd. Doth not Cyprian here manifestlye affyrme that by the offering in sacrifice of chrystes bloud cōteined at ỹ masse in ỹ chalice, a remembrauce is made of Chrystes death, accordynge to his, & saint Paules commaūdement: but ye wil say to me, that S. Paule in this chapter maketh mention of eatynge, and drinkyng the body and bloud of chryst and of the remembrynge of chryst. & his passion therby, which thing is indifferēt to lay men, & preistes, and therefore Cyprian doth not well gether of Paules wordes here, that Chrystes deathe is remēbred by doyng sacrifice of ỹ preist at masse. To that I saye, that the death, and passion of Chryst, is remembred by euery laye mannes, and womans houlde or receyuyng

In obiectiō

The solution.

of the blessed sacrament of tha
ter, but more chiefly, more lyue
and expressely, by offeringe of
verye bodye, and bloude, in sac
fice, whiche is done of the preist
his masse, than by that eatyn
lyke as the sacrificyng of the p
chal, or passeouer lambe, did mo
more expressely figure the dea
and sacrifice of our sauyour ch
on the crosse, then to come, thā d
the eatynge of hym, as no lern
man doth, or can doute, and there
fore although euery man, and wo
man receauynge the blessed sacra
mente of the aulter (whiche is th
very bodye, and bloude of Chri
and not only a figure therof, as I
haue declared in my boke made o
that matter) dothe by that declar
Christes death, and make a remē
braunce of it, yet that not withstā
dynge, the preist in his masse, doth

A booke made of the sacramente of thaulter.

princi-

principally make remembraunce of that christes death, and so saint Paules mynd was, that the preist in the masse, offeringe Christes fleshe and bloude in sacrifice, doth thereby especially remembre hys deathe, though he doth that secondarely in receiuing his body, and bloude, and the laye people do also the same. But ye wyll saye vnto me, that Christes institution, whē he bade his disciples to take, eate and drynke, and to do that for his remēbraunce, doth playnely shew that we do only remembre christes death in eatynge, and drinkinge his fleshe and bloude, and not by offering it in sacrifice, and therefore saynt Paule mente no suche thynge. Also sayntе Paule hym selfe sayeth, when ye shall eate this breade, and drynke of this cuppe, ye shall shewe the lordes

Math.26. Luc.22.

In obiectis

death, speakynge not one word
makyng sacrifice, and therfore
oughte not to be wrested in th
place to the sacrifice of the mass
To that I aunswer, that Christ
his scholer saynt Paule, dyd com
maund, that when we do eate hy
bodye, and drinke his bloude, w
shulde haue his passion in remem
braũce, or take thẽ to the remem
braũce of his death, but yet no m
ought, ne can if he wolde gethe
thereof, that to shewe the lordes
death, is nothynge els but to eat
and drynke the Sacrament in re
membraunce of christes passion
For if a man do wel and diligent
ly considre, and pondre Chrystes
wordes, when he saith. Hoc facite
in meam commemorationem, Do
ye thys for my remembraunce, he
shall see, that it is an other thing
to do that, whiche Chryste com
maunded

The aunswere.

Luc. 22.
1. Cor. 11.

maunded the apostles to do, than
onelye to make remembrauce of
Chrystes death. For Chryst badde
we shulde do that, whyche he dyd,
to remembre his death. Now who
knoweth not, that the thinge whi-
che is done, and that, wherefore
it is done, are not both one thing:
But what neade so many wordes
at this time, syth Paule sayth no-
thinge agaynst the remēbrynge of
christes death, by offring his body
& blonde in sacrifice in the masse,
but with it rather, as I haue de-
clared by S. Cyprians iudgemēt
and sayenge, and I haue proued
already by diuers autorities both
of the scrypture, and the holy doc-
tours, that Chryste dyd offre his
flesshe and blonde at his maundy
to god his father in sacrypce:
Therefore I wyll recyte more of
the scrypture, to proue that the

holy masse instituted by Chryste our sauiour, is a sacrifice, appeasynge goddes displeasure, profitable both to the quicke, & also to the deade people. Whereby men maye perceyue howe moch Martin Luter, Johan Fryth, with dyuers other were deceaued in this matter and namely a yonge man of this our countrey, in a boke sette forth in latyn, in the which he saith that the holye masse is set vp to the reproche or iniurye of Christe, and that Paule, Peter, and Johan do teache vs the same. The apostle Paule to the Hebrewes the fyfthe Chapter thus wryteth, Omnis pōtifex ex hominibus assumptus, pro hominibus constituitur in ijs, quæ sunt ad deum, vt offerat dona, & sacrificia pro peccatis. That is. Euery byshoppe or preist taken out of the nombre of men is ordey

P. cr. enesis

ned

ged for men in those thinges, whi-
che do appertaine to god, that he
holde offre gyftes, and sacrifices
for synne. This texte is manifeste
agaynst Martin Luthers heresy,
whiche is, that all Christen people
are preistes, and that among chri-
sten folke there is none rather a
preiste than all other. For here
Paule affirmeth, that a preist is e-
lected, and chosen out of the multi
tude of the people, therfore some
and certayne of the people are
preistes, and not all the hole num-
ber of them. Also he sayeth that a
preist is ordeined, or instituted, for
the multitude of Christen people,
to offre gyftes, and sacrifices for
theyr synnes, and therfore that is
the preistes propre and chiefe of-
fice, so that it neyther dothe be-
longe to the layte to vse that of-
fice, nor the office of a preist is on-
ly

Fol. lxxix.
This texte proueth that eyther i our tyme of the newe testamente there is no preisthode, which no good christen bodye wyl affirme or that there is a sacrifice propre to it ordered to be offered for christen: which none can offre vp but a preiste, and seyth there is nor can be anye other suche sacrifice but the masse, it must nedes folow that it is a sacrifice of the newe testament.

lye to preach, as some men vntrulye do saye. Moreouer this place declareth playnly, that among christen people there are preistes, whose office is to offre giftes, & prayer & such other & also sacrifices, as ꝑ sacrifice of teaching ꝑ holy word of god to the people, and chiefly the sacrifice of thaulter, the very body & bloud of our sauiour Christe Jesu, which offeryng, and sacrifice doth only appertaine to ꝑ office of a preist, & to euery preist indifferently, for among christen people there are certaine sacrifices belonging only to a preist, as preaching & offering sacrifice at masse, not only of prayer, prayse, & thankes geuynge, but also, and principally of the body & bloud of christ vnder fourme of bread and wyne, wherein consysteth Christes continuall priesthode after the ordre of Melchize-

& his letter of Paule. *omnis pontifex. &c.* can not be vnderstãde

Melchizedec (as it is already declared largely) and also in whiche euery preistes offyce dothe nowe stãde chiefely. Wherefore no man can well denye, but the masse is a sacrifice belongynge to preistes of christes ordre, and of the newe testamẽt. This ment also s. Paule in the seuenth Chaptre of his epistle sent to the hebrewes, sayeng ẏ ẏ preisthode of Aarõ is abolished, & put cleane away, & christes preisthode set in his romth, & place whiche is after ẏ ordre not of Aarõ, for after ẏ ordre Christ dyd ones for all offre him self a sacrifice to god his father, as Paule saith often to ẏ Heb. but after ẏ ordre of Melch. wherby sacrifice is offred vnder ẏ forme of bread & wine, in the sacramẽt of thaulter. For in this point as I haue afore proued, resteth christes ꝑpetual & cõtinual preisthode

only of preistes after the ordre of Aaron, accordyng to the olde lawe, for Paule ꝓueth there with, that christe whiche was no suche preist hath neade of a sacryfice moche more excellente than was euer any other before hys tyme of the lawe therefore yf that place shuld be vnderstande only of preistes of Aarons ordre, it could make nothynge for Paules purpose

hode, & preistes office. Moreouer that the masse is a sacrifice, it may be proued by another text of saint Paule, in this same epistle to the Hebrues the. xiii. chapter, where he thus writeth. Habemus altare, de quo edere non habent potestatem, qui tabernaculo deseruiunt. We christen people haue an aulter, of the which they haue no power, or auctoritie to eate, that do serue the tabernacle, that is, they whiche do put difference betwixte meate after Moyses law (anulled vtterly by Christes death) & kepe the ceremonies of that lawe, haue none auctoritie, nor power to eate of Christes breade, his very body cõsecrated, and offered in sacrifice on the aulter, whiche we Christen folke haue sette vp in our temples For yf he had not ment thys, why shoulde he haue made any mentiõ of an

Math 5: Cũ offers, &c fit mentio altaris. &. 1. Cor. 9.

Hebræi uocãt altare. Mispeach, &. 70. θυσασηρίον ab oblatione.

of an aulter, which is made for sacrifice to be offred therupõto gode The masse therfore is a sacrifice, exercised on the aulter, for the continuall remembraunce of chrystes death, and blouddy sacrifice once offered vpon the crosse. The name which the greakes do geue thaulter, declareth that it is made for sacrifice, for they calle it θυσιαστήριον thysiasterium a θυσιά, & τίρεω Thysia & Tireo hoc est, sacrificio, hostia, seu victima, & seruo, vel animaduerto, & perpendo, So that they name that an aulter where sacrifice is offred or kept, as amõge Christen people nowe is kepte alwaye the very bodye of our saupour in the bore or pyxe hangynge vpon or ouer the aulter, and therfore euen the name of an aulter giuen to it by the greakes, whiche Paule dothe vse often, maye and

dothe

1.Cor.9. Heb.13. doth muche proue that the mas wont to be sayde on the aulter a sacrifice, the whiche beyng ones abolyshed, as Martyn Luther and his scolers goeth about to do but al in vayne. for it hath continued synce chrystes maūdy (neuer spoken against til Martyn Luther came) and euer shall tyll the worldes ende, accordynge to our sauiours promise, though it shal ceasse almost wholly amongest al nacions, a fewe excepted, whan Antichrist shall reigne the space of iii. peres & the half, as saint Danyell writeth. This I say sacrifice done awaye (as it shall neuer be cleane tyl the worldes ende) or yf ỹ masse were no sacrifice in dede, (as Luther and his adherentes falsely saye it is none) why shoulde than the aulter beare that hys name in the greake tungue? But nowe

Matt. vlt. Luc.21. 1.Cor.11. Dan.7.12

let

let vs se what the generall coun-
cels, the presidēt, leader, and ruler
wherof was ỹ holy goost ỹ spirite
of truth, as I wyll anon proue by
gods grace, & therfore they erred
not in their iudgemētes, & senten-
ces, therein establyshed, inacted, &
published by their auctoritie. But
to ỹ matter, wherin I wil be short.
Our sauiour christ promised to his
apostles, as we read ỹ. xviii. chap.
of Matheus gospel, that he wold
be in the myddes among thē, that
being. ii. or. iii. were gathered toge
ther in his name, how moch rather
hath he ben present, where two
hundred hathe ben assembled in
his name, as hathe ben in the
mooste parte of all generall coun-
celles, and therefore they ney-
ther erred in any weyghtye mat-
ter belongynge to oure faythe, as
this doth of the sacrifice of ỹ masse
nor yet

Math. 16.
Math. 18.

The gene-
rall coun-
cayls.

nor yet could erre, Christ the tru
it selfe beynge theyr guyde, & le
der. Also he promised to be wy
the churche euer tyll the worlde
ende, as Matthew doth tell in th
Matt. 28. laste chapter, and to sende the ho
ly gooste, the spirite of truth, to
teache the churche all truthe nece
Jo. 16. sary for christen people to know
and that the same shall alwaye, &
for euer abyde wyth it, the which
he hath vndoutedly perfourmed
before Luthers byrth, and especy
ally to the generall councels repre
sentynge the whole churche, and
congregation of christen people,
so that they beynge lawfullye ga
thered together, and assembled,
dyd not erre in the faith of Christ,
nor yet coulde erre therein. Ther
fore yf it maye be proued that any
suche counsayle hathe approued
thys doctryne that the masse is a
sacrifice

sacrifice (as in deede manye hath done) it must neades be very true. Wherefore I will briefely shewe what some councels hath thought in this matter of the masse. The counsayle holden at the citie Ancyra aboue twelue hundred yeares passed, whiche was before the cõsayle of Nycene, hath these wordes folowynge. Presbyteros immolantes videlicet idolis, & iterum luctamen adeuntes, &c. placuit honorẽ quidem sedis retinere, offerre autem illis non liceat. That is, We ordeine that preistes, which do offre sacrifice to idols, & go againe to wrestelyng, shal retayne or kepe still, their dignitie, or promotion, but it maye not be lefull for them to offre. Lo this greate assemble of learned cõsaylers, dyd ordeine that preistes, whiche dyd make sacrifice to idolles, shulde not offre

Ancyrane counsayle.

sacrifice to god, whiche must nedes be vnderstande of the sacrifice of the masse, for as muche as no other sacrifice was than, nor now is, proper to preistes. Also the counsayl holden at Laodicea Cap. 58.

saple kepte at Laodicea a citie of Asia about twelue hundred yeres before this our tyme, this dyd decrete. Non oportet oblationes in domibus ab episcopis, vel presbyteris offerri. It behoueth not oblacrifices to be offered of bysshops or preistes in houses. Who can denye, but this ordynaunce was made of the sacrifice of the masse?

Cap. 4. Affricane counsayle.

In lyke maner the counsell holden in Affrica, at the which S. Austin was, doth declare by an ordynance made of them therin assembled, that ỹ masse is a sacrifice, sayeng. In sacramẽtis corporis & sãguinis dñi nihil amplius offerat̃ ḡ quod ipse dñs tradidit, hoc est, panis, & vini

vinū aqua mixtū. That is to wyt. let nothinge moze be offered in the sacramentes of our lozdes bodye and bloud, thē that, which the lozd hym selfe dyd teache, that is bzead and wine, meddled wth water. Note wel here, good reader, two thinges, whiche this acte conteyneth, the fyrst that the masse is a sacrifice, because the bodye, and bloud of chryste is offered therein vnder the fourme of bzeadde and wyne myxed wyth water, the seconde, that oure lozde Chryste Jesus dyd teache that nothynge elles, but bzeade and wyne, meddled with water shoulde be offered in sacrifyce in the sacramente of our lozdes bodye and bloude, whyche doth well agree with Saynt Cyprians sayenge afoze rehersed, so that this sacrifyce of the holye

Note thys reader.

masse, & also what thinges shulde be offered therin, was instituted & ordeyned by christ. Furthermore marke, reader, that this counsell affirmeth, that wine is mixed with water in the chalice at masse, by christes teachynge, as dyd Cypryan before that tyme longe, and yet there is no commaundemente in the scrypture to meddle wine with water at the masse, nor yet any one sentence to teache vs that thynge, and therefore they are farre deceaued (as I sayde afore) whiche defende that nothinge pleaseth god, whiche is not commaunded in the scripture to be done (as Martyn Luther sayth) and that there is no truth necessarye to be beleued of christen people, but that only, whiche is expressely conteyned in scripture, the whiche howe false it is, I will declare in my boke of traditions

I truth not expressed in scripture.

ons, whiche god wyllynge, shall be shortely put forth. But nowe to the counsayle, whiche was holden at Nicea a citie in Bithinia the yere of our lorde. 327. whiche thus sayth. Peruenit ad sanctum concilium, ꝙ in locis quibusdam, & ciuitatibus, presbyteris diaconi sacramenta porrigant. Hoc neq; regula, neq; consuetudo tradidit, vt ñs, qui offerendi sacrificiū non habent potestatem, ñs, qui offerunt, corpꝰ Christi porrigant. It came to the holy counsaile, that in certaine places and cities, the deacōs do geue to the preistes the sacramentes, whiche neither rule, nor custome, taughte, that they whiche haue no power or auctoritie to offre sacrifyce, shulde gyue Christes bodye to them, whiche do offre. Doeste thou not heare (good reader) that this holy generall counsayle, whi-

Canone. 18

che is one of the foure, that sayne
Gregorye sayde he estemed as the
foure gospels, doth affyrme that
the preistes do offre sacrifice, wh-
che the deacons haue none autor-
cie to do, because they are not pre-
stes, and therefore thys was spo-
ken of the sacrifice of the masse on
lye, for all other sacrifices the dea-
cons maye offre. Who wyl not ra
ther geue credence to this coũsaile
also many learned men therin assi-
bled, by the holy ghoost, as sayne
Gregorie Nazianzene Jeromes
maister saith oratiõe. xviii, affir-
mynge thus plainely the masse to
be a sacrifice, rather then to Mar-
tyn Luther, with all the rablemẽt,
of that sorte, whyche hauinge no
groũde to leane to, but scripture
wrested from the ryght meanynge
of it, into a wrõge sence, do affirme
the contrarye. Also the same coun-
sayle

saple thus hathe agayne. Generaliter autem cuilibet in exitu posito, & poscenti sibi communionis gratiã tribui, episcopus probabiliter ex oblatione dare debebit. But ꝯ Bysshop wisely oughte to geue to euery mã at his departyng here hence, ꝛ delyuynge the grace of cõmunyon to be giuen hym, the sacrifice. But nowe to the fyrste coũsel of Ephesus, whereat sayntꝭ Cyrill was, almoste twelue hundred yeres passed, wyth two hundred byshoppes assembled, whiche thus hath. Nos annuntiantes mortẽ filii dei, id est Iesu Christi, & resurrectionẽ eius, & in cœlos ascensionem pariter confitentes incruentã celebramus in Ecclesiasticis sacrificijs seruitutem, sic etiam ad mysticas benedictiones accedimus, & sanctificamur participes facti corporis, & præcioſi sangui-

Lap. 13.

In epistola ad Nestorium.

sanguinis Christi, non vt commu-
nem carnem percipientes, q̃ ab-
sit, nec vt viri sancti facti, & ver-
bo coniũcti, sicut dignitatis vnita-
tem, aut sicut diuinam possidentes
habitationem, sed vt vere viuifi-
catricem, & ipsius verbi propriã
factam. That is. We declaringe
the sonne of goddes death, Jesu
Christe, and confessinge his resur-
rection, and also his assension, vn-
to the heauens, do celebrate a ser-
uyce, or an honouringe, vnbloud-
dye, or without bloude sheddynge
in the sacrifices of the church. Al-
so we so come to the mysticall bles-
synges (the consecration) and are
halowed, or made holye, or cleane,
beynge made partakers of Chri-
stes bodye, and precious bloude,
not receauyng it as common flesh
(whiche god forbydde) nor as of a
man made holy, and ioyned to the
worde,

worde, as a vnitie of dygnitie, or as possessyng a godly habitation, but as flesh verelye geuyng lyfe, and made propre to the word, that is the sonne of god. Doest thou not see here (good chrysten reader) that this greate counsayle of two hondred byshoppes, amonge the whyche saynt Cyrille was heade and chiefe, doth call ẏ seruice done of the preistes at masse, a seruyce vnbloudye in the sacrifices of the churche? can that be otherwise taken, thā of the sacrifice of ẏ masse, wherein the preiste serueth and honoureth god by offerynge to hym in sacryfice the verye bodye and bloude of his sonne Christe Jesu without bloud sheddynge, vnder the fourme of breade and wyne? Christe on the crosse ones offered him selfe a blouddye sacrifice to god for our synnes, and is not af-

Obserue this well reader.

Heb. 9. 1. 10.

ter that sorte by his bloude sheddyng offered in the masse, because he can dye no moore, as Paule saythe to the Ramaynes the syxte chapter, yet that notwythstandynge, he is daylye offered in the masse withoute bloude sheddynge as thys holye counsayle sayethe, and al the wrytters vpon the scripture, bothe latins, and grekes specially. This counsayle moreouer affyrmeth in theyr epystle sente to Nestorius the heretique, that the worthy receauers of Christes blessed bodye and bloude are made holye, or cleane thereby, and therfore the masse is a sacryfyce not of prayse onelye, but also of appeasynge goddes wrath, and purchasynge to vs cleannes, or holynes. Fynallye it is to be noted diligently, that this great assemble of lerned

Christ ones offered vpon the cros is daylye offered at masse.

The masse is a sacryfyce propitiatorye.

ned byshoppes calleth Chrystes flesshe. Viuificatricem, that is, the gyuer of lyfe, and that whiche geueth lyfe to them, whiche lefullye and purelye do receaue it, the whiche declarethe, that Chryste sayenge, Caro non prodest quicquam, the flesh profiteth nothing, dydde not meane that hys flesshe worthelye receaued vnder fourme of breade in the holye Sacramente dothe profytte nothynge, as the heretyques do expounde it, but that the Jewes carnall vnderstandynge hys wordes spoken of the eatynge of his flessh, whereby they thoughte he mente they shoulde eate it rawe, blouddy, or sodden, cutte out in peeces, as meate is wonte to be solde in the shambelles, shulde porfit nothyng, as bothe Saynt Austen & Cyrillus,

Jo:6.

what christ mentsaieng the flesshe profytethe nothynge.

Cyryllus also doth expounde the wordes of Christ in Johan, ẏ flesh ꝓfiteth nothyng, or els christ mene that his flesshe of it selfe without the spirite ioyned to it, and ẏ godhede, as the Jewes beleued it was not, but onely the flesshe of a pure man, & not of him which was very god & mā could profyt nothig, but of this text I haue spokē at large in my boke of the sacrament of the aulter, therfore nowe I wyll passe ouer it whiche I haue touched by the waye, takynge an occasion of this holy counsailes wordes, affirmynge christes blessed flesshe, beynge ioyned with the godhead, to gyue man lyfe, when it is worthelye receaued of hym in the sacramente of the aulter. Nowe to go forwarde, I wyll reherse the wordes of a counsell holden at Neocesaria, whych are these, Presbyte

A booke of the sacrament of the aulter.

Cano. vlt.

ri

ti ruris in ecclesia Ciuitatis episcopo præsente, vel præsbyteris vrbis ipsius, offerre non possunt, nec panem sanctificatum dare, calicēq; porrigere. That is. Preistes of the countrey, or that dwell out of the citie may not offre in ye church nor geue the breade halowed, and the cuppe, the bysshoppe beynge present, or the preistes of the same citie. Here is euident mentiō made of the preistes offerynge sacrifice vnder the fourme of bread and also of wyne conteined in the chalice This hathe in fewe wordes the counsaile kept at Laodicea, a citie in Isia, sayenge, Tunc Laici sibi tribuent, & ita sancta celebrabitur oblatio. that is to witte. Than the laye men shall geue to them selfe peace (by kyssyng the paxe), and so the holy offeringe, or sacrifice shal be celebrate. What man wyll, or

The counsel kepte at Laodicea.

can yf

can, yf he wolde neuer so gladly
denye that this was spoken of
sacrifice of the masse? Seing the
fore, good reader, that not one
kygures of the olde testament, the
holye prophetes, and dyuers te
tes of the newe testamente wyth
the expositions of the eldeste, and
greateste learned doctoures, but
also these generall counsayles,
and dyuers other, whiche wer
ledde, and guided with CHRI
STES presence, and the ha
lye ghostes also, haue thus
playnely, and strongelye sette by,
and establysshed the sacrykyce of
the masse, agaynste the whyche no
man dydde speake, or wryte by the
space of .xv. hundred yeres, whan
Martyn Luther began to barke
agaynste it, as the dogges are
wonte to barke at the syghte of
the

the moone in the nyght, gene thou rather stedfaste credence vnto all those wytnesses approuynge, yea prouynge the masse to be a sacrifyce, than to Martyn Luther lu-
tynge out of towne. Now though this whyche is alreadye wrytten in thys booke were ynoughe, and sufficiente, too persuade euerye man, not wedded to his opinion, to beleue that the masse is a sacrifyce, appeasynge goddes wrathe towardes man, yet to stoppe all dablers mouthes, I wyll goo further in thys matter, and shewe what the holye apostelles haue doone, touchynge this thynge before whome CHRISTE made hys maundy, and to whom he gaue power, autoryte, and also commaundemente, to offre hys bodye and blouddc in sacrifyce, as he

Luther luteth oute of towne.

Luc.22. as he hadde done him selfe before,
1.Cor.11. sayenge to them. Hoc facite in me
am cōmemorationem. Do ye this
in remembraunce of me. These dis-
ciples of Christ did make certaine
Canons, or rules for the instructi-
on of Christen people, the whyche
saint Clement, the apostle Pau-
les companyon in preachinge the
gospell, dyd gather together, and
Lib.4.ca.18. put them in writinge, as Damas-
cene saith, whiche dyd so greatly
esteme, and regarde the same ru-
les, that he dyd numbre, and re-
herse them amonge the bookes of
goddes holye worde, and therfore
their [illegible]es ought to be without
al do[illegible]eued. They thus write,
Canon.3. Si quis episcopus vel presbyter p̄-
ter ordinationē domini, aliā quedā
in sacrificio offerat super altare,
id est, aut mel, aut lac, aut pro vino
siceram &c. contra cōstitutionem
domini

domini faciēs, deponatur congruo tempore, If any bysshoppe, or prieste do offre vpon the aulter in sacrifice certen other thynges beside ouer or aboue the lordes ordinaunce, that is to wyt, either hony or mylke, or in stede of wyne, drinke made of corne or fruites, doynge against oure lordes ordynaunce, let him be deposed in a mete tyme. To the holye apostles of Chryste, whiche learned the gospell of him, and receaued the holye ghost, the spirite of truth, teaching al trouth to them, do playnely affirme, that the masse sayde of the prieste, is a sacrifice, of chrystes owne institution, and ordinaunce. Wydde not they knowe the truthe (supposest thou good reader) better thē Martyn Luther or any of his scoole? Heare what Tertulian wryt within clxxx. yeares of chrystē sayenge

Note reader the holy apostles iudgemente in this matter

The masse is a sacrysficeinstituted by Chryst.

Tertul. de præscri.

Veritas illis adiudicanda est, qui in ea regula incedunt, quam ecclesiæ ab apostolis, apostoli a Christo, Christus a deo accepit. That is, the truth must be adiudged to them whiche do walke in that rule, which the the churches or congregations of the faithfull, haue receaued of the apostles, the apostles of christ Christe of God, but the churches dydde receaue this doctrine, cõcernynge the sacrifice of the masse, of the apostelles, as Saynt Ire- Lib. 4. Ca. 32. neus testyfyeth, whose wordes are rehersed before, and here the same doth also appeare playnelye by thys canon, or rule made of them, therefore the churches of Christ, haue the truthe on theyr syde, whiche do go in this the apostles cannon, or rule sette forth for that verye same thynge. But yet ones more

noze lette vs se what the apostles haue sayde in this matter, which Christus doth speake. Si quis episcopus, aut presbyter, aut diaconus, aut quilibet ex sacerdotali catalogo, facta oblatione non communicauerit, aut dicat causam, vt si fuerit rationabilis ueniam consequatur, aut si non dixerit communione priuetur, tanquam qui populo causa læsionis extiterit, dans suspicionem de eo, qui sacrificauerit, quod non recte obtulerit. Canone.2.

That is in oure englysh tongue. If anye Bysshoppe, oz preiste, oz deacon, oz who thou wylte of the numbze of preistes, oz spyrytuall men, shall not receaue his houssle, whan the sacrysyce is offered, eyther lette hym tell the cause thereof, that yf it be reasonable, he maye gette

pardon, or yf he do not shewe th
cause wherfore he dyd not rece
his communion at masse, let h
not haue his housell lyke as h
which gaue an occasiō of harme
hurte to the people, geuyng to
a suspicion of him, which dyd o
sacrifice ẏ he did not offre or ma
sacrifice well ynoughe, or after
ryght fasshyon. Hytherto the ap
stles of our sauiour christ in the
boke of canons, or rules, wh
wordes are so playne, & clere by
pon oure syde, agaynst Mart
Luther, and his scholers, that n
thyng can be more plaine. The
fore let Luther go wyth his fo
de wycked, & dyuellyshe heres
agaynst the sacrifice of the mas
(good Christen reader) & folow
christes, and his holye apostles
Doctryne, so clerely makynge fo
this truth. Moreouer .s. Audrew,
one

ont of the apostels, dyd offre chri-
stes bodye in sacrifice at his masse
as he sayde hym selfe to Aegeas
the tyraunt Philaletus testifieng
that wrytting the apostels lyues,
whose wordes are these. Ego om-
nipotenti deo omni die sacrifico,
non thuris fumum, nec hircorum,
aut tautorum sanguinem, sed im-
maculatum agnum quotidie in al-
tari sacrifico. I do (sayth he) make
sacrifice euery day to god almigh
tye, not offering in sacrifice smoke
of Frankynsence, nor the bloud of
goates, or of bulles, but I offre in
sacrifice daylye on the aultare the
vndefyled lambe. Be not these ma
nifest wordes, and inough to satis
fye euery man, beynge not ouer
moche geuen to the blynde errour
of Luther? Saynt Clement, whi-
che was a companion of Paules
in teachyng the gospell of Chryste

Saynt Andrewe at masse offred sacrifice.

S. Clement.

vsed this fourme (as Bassario te-
stifieth) when he dydde saye masse
Rogamus ut mittas domine spiri-
tum sanctum tuum super hoc sacri-
ficiũ, qui efficiat hunc panem cor-
pus Christi tui, & quod in calice
est, sanguinẽ filij tui. That is. We
beseche the o lorde to sende thy ho-
ly spirite vpon this sacrifice, whi-
che maye make this breade the bo-
dye of thy christe, or annoynted, &
that thynge which is in the cuppe
or chalyce, the bloud of thy sonne.
Here we se that saint Clemẽt, whi-
che was instructed by the apo-
stels in Christes faith, & religion,
toke the masse to be a sacrifice.
Whether is he more of credence or
Martyn Luther? Nowe to make
ones an ende of the prouynge the
truth. I wyll reherse the auncient
doctours sayenges in this matter
and that done, I wyll aunswer

Bassario libri de sacramento altaris.

Saint Clement Paules companyon maketh mention of the masse, as we reade in the .lxxiii. canon & therefore it is no new thinge as Luther sayth it is.

to the scriptures wrested frō their true sense to the mayntenaunce of this heresy by Martyn Luther & his scholers.

¶ What the doctours haue said in the matter of the sacrifice of the masse, here it appeareth euidently, and also that we ought to beleue them agreinge together in any thynge touchyng our faith, for because than they erre not.

Interroga ob secro generationem pristinam & præparate ad inuestigationē patrum tuorū Iob. 8.

The scripture is very hard to be perceiued, as s. Peter saith in his second epystle, though it seme or be iudged neuer so plaine and easye to some men, whiche in verye dede are not lerned

Ne transferas terminos antiquos, quos fecerunt patres. prouer. 23

learned therein, and therfore it is not conuenient that euery mando vnderstande it, after his owne fansie, for that hath bene, and yet is, the cause of many errours, but we muste leane, and cleaue to the auncient doctors expositions made, and publisched therupon. For as god chose them to be doctors, and teachers of his worde, and gaue to thē his holy spirite (which now these dayes many do arrogantly callenge but vntruely) euē so they dyd spende they^r tyme wholly^e in prayer, and studieng the scripture, that thereby they myghte atteyne the true sense therof. But ye will saye to me, as many fonde people are wont to say, may not god now giue to men the spirite of truth, as he dyd to the apostles, or els to the doctours of the churche? Is he not nowe both as strong, that he can

The scripture is hard to be vnderstande, and the true sense of it must be learned of the holy doctours.

do

do it, and also as kynde and libe-
rall, that he wyll do it, as he was
before our tyme. To that blynde
reasons I answere that god can
do it if he lyst, but he can do many
and sundrye thynges, whiche he
wyll neuer do. For he can make
this man a kynge, reysynge hym
(as Dauyd sayeth) a poore man,
from the donge hill, and that man
a byshoppe, whiche he wyll neuer
do. The thinges whiche he doth
are euer done in a semely ordre, as Rom. xi.
Paule affirmeth. Nowe an ordre
requireth, that in Christes church
some shulde be teachers, and some
learners, some maisters, and some
scholers, as in mannes bodye, to
the whiche Paule compared the 1. Cor. xii.
churche, some membres haue one
office, and worke, and some an
other, and not all one office. The
eyes do se, the eares heare, so the

doctours seyng the truth do teach, and the learners doo heare theyr lessons. Therefore god made not all men indifferently doctours, as nowe men wolde be, foule deceyuynge both them selues, and also many other, while they beynge blynde, do leade the blynde, and falle thereby bothe together in to the denne of erroure, and damnacion, but (as Paule saith) he gaue to the instructynge of hys people some apostelles, some prophettes, some euangelystes, some shepeherdes, and some doctours, and therefore our sauiour sayd to hys disciples: Vobis datū est nosse mysteriū regni dei. It is geuē, not to all men, but to you to knowe the mysteries or secretes of the scrypture, the knoweledge of the whiche is the kepe of heauen gates. Dydde not god appoynte Esdras to

Saint James the thirde chapter exhorteth men not to couette the office of a teacher for the danger therof, Math. 15.

Luc. 8.

to teache the lawe to the people, as we reade in the scrypture, whiche sayth. Esdras interpretatus est eis verba legis. Esdras dydde expounde to them the wordes of the law. Paule wrotte his epystles to the bysshoppes, that they shoulde declare them to the people vnlearned. All sortes of meates are not meete for all ages of folke. Milke is good for chylderne, stronger meates for ponge lustye men, moyster meates are beste for aged men, whyche are drye of complexion, in lyke maner all men are not apte and meete to feede on all the scripture indyfferentlye, but those onelye, whiche haue good wyttes and haue spent theyr studye therin by gods callyng. Now it is true, the mooze pitie, that Saynte Hieroime wrytte in an epystle

Vide Gregor Nazianz. in apologetico.

1. Cor. 3.

Deb. 5.

epistle to his frende Paulyne, com
playnynge lamentably of the vn-
reuerent handlyuge of scrypture.
Thus he sayth. The husband mē,
morter makers, smythes, cutters
of woode, woull men also, and ful-
lers, and other diuers craftes mē,
absq; doctore esse nō possūt, quod
cupiunt, without a teacher can not
be that whiche they couette to be,
that is, cunnynge in theyr craftes.
Quod medicorum est, promittūt
medici, tractant fabrilia fabri. Sola
scripturarum ars est, quam omnes
passim vendicant, hanc garrula a-
nus, hanc delirus senex, hanc so-
phista verbosus, hanc vniuersi pre
sumunt, lacerant, docent, anteq;
discunt. In englyshe. The phisiti-
ons do promyse that, whiche doth
appertayne to them, the smythes
or craftes men, whiche worke with
the hande, do handle, or exercyse
thinges

Hierom epistola 38:
Saynt Clement sayth the seconde boke to S. James, the law of god can not be vnderstand withoute a teacher.
Note good reader the vnreuerent handling of scripture,

thynges belongynge to hādycrafftes men or ſmythes. Onelye the craftes of ſcrypture is, whiche all men indifferently do clayme, this the bablynge olde wyfe, this the dotynge olde man, this the ſophiſter full of wordes, this all men do arrogantlye take vpon them to know, they rent it in peces, or geue to it many woundes, they teache it afore they learned it. This wrote ſaint Jerom againſt men, & wome of his time, whiche dyd arrogantly, and vnreuerently handle gods holy word, but what wold he now ſaye (thinkeſte thou good reader) If he were lyuynge at this tyme, whan men and women are in this matter ſo fautye, as they neuer haue bene heretofore: wolde not he greatly lament, & bewaile this our wonderfull blyndnes, and deteſtable preſumption, whereby we

neither

neyther by shame, nor yet by feare do forbeare to clayme vnto vs the knoweledge of the scriptures, whiche we neuer studied, or els but very lytell, yea we stycke not to callenge to vs the holy goost, the spirite of truth, cōparyng our selues therein with the apostles of christ, whiche anone became teachers of the gospell, beynge fyshers rude and vnlearned a litle before This is a straunge fondnes, and a marueilous presumption, our lorde amende it. Some preachers haue not ben ashamed in their sermons to brynge the lay people into this fooles paradise, praysyng their cūnyng in the scriptures, which they neuer vnderstode them selues, but they studie to please theyr hearers and seinge their eares itche, they clawe them and with pleasaunte satenges they deceaue ẏ innocētes hartes.

Suchflatterynge preachers whom Saint Gregorye Nazianzene Jeroms mayster callethe *ventriloquos* that is speakers of the belye, because in al their words they prouide for the belye.

hartes. But I will recyte a lytle more of sayne Jeroms wordes out of the saide epistle, which thus writeth: Alij adducto supercilio grandia verba trutinantes, inter mulierculas de sacris literis philosophantur. Other wayenge, examinynge or iudgyng with a stately, or a louynge countenaunce greate wordes, doo reason lyke studentes of wysedome amonge women of the holy scripture. Was this at anye tyme truer (good reader) then it is euen nowe in our dayes? yet Jerome goth on sayeng. Alij discũt (proh pudor) à fœminis quod docere ãviros, et ne parũ hoc sit, quadã facilitate ỹborũ immo audacia edisserũt alijs, quod ipsi nõ intelligũt. Other lerne (alas for shamefastnes) of women, ỹ which they shold teach mẽ, & lest that myght be a lytle, they declare to other wt a certẽ falsnes, or lightenes of wordes,

women do teache men, and men other that, which they vnderstand not them selues.

pea

yea rather with boldenes, or true
thynge well in them selues, that
thynge, whiche they them selues
vnderstand not? Do not men euen
so nowe amonge vs, whome wo-
men arrogantelye do teache, and
men also that thynge whiche they
do not perceaue them selues?
Saynt Gregory Jeroms maister
sayth, all suche men are touched in
the common prouerbe, In dolio di-
cere artem figuli, hoc est in pericu
lo animarū doctrinam discere pie-
tatis. To lerne a potters crafte in
a tunne, pype, butte, or a hoggs
heade, that is, in the daunger of
soules to learne the doctryne of
the knowledge of god. Hytherto
To I of her that saynt, playnlye reproouynge
many men of our tyme. Some wo
men can say moche of the scripture
without the boke, but they vnder-
stande almoost no worde therof.
They

They are not ashamed (suche is their shameles pride, and impudēt arrogācy) to boast that they haue ouercome, and confounded euen the doctours of diuinitie by reasonynge in scripture, whan in deede they do but bable without lerning and all reason, yf they meete with any cunnynge man therin, whiche I my selfe haue often times proued true. Let thē beware of gods curse, whiche he threteneth to all suche by his prophet. sayenge. Esa.5.

Væ qui sapientes estis in oculis vestris, & corā vobismetipsis prudentes. Cursed be you whiche are wyse in your owne sighte, and polytike before youre owne selues. Doth not this gods curse touche them, whiche do thinke that their wittes. and learning doth farre excell the wittes, ⁊ lerning of al ẏ aūcient wryters, and do folowe their

As Lathee doth, [illegible] [illegible]

owne fonde fantasie, and lewde dreames in construynge, and vnderstandynge goddes holy worde rather the the oldewriters. Saint Basyle & saint Gregory Jeromes matter were not so proude, and arrogant as those nowe be. For they beynge very excellently well lerned in the tonzues, in logicke, rhetorike, philosophie, and diuers other sciences, sought the vnderstandynge of the scripture oute of their elders bokes, as the hystorie of Eusebius doth reherse sayeng, They gaue their studye to holy scripture, not folowing their own presūptiō, but ỹ writinges of their aūcetours, & their autozitie to vnderstand ỹ same, which it was euident to haue reaceaued the rule to perceaue ỹ scripture of thapostels and their succesiours. Contrary to this men doo in these miserable

Lib. vi. cap. 9.

Scripture must be learned of the doctours.

dayes

dapes, of their owne heades & wittes, thinking to vnderstand gods worde, as did the heretike Actius, saienge ỹ god had opened to hym those thinges, whiche he hyd from his apostels, as the storie maketh mention. Doth not euen so at this our time Martin Luther, and his scholers, whiche deny the masse to be a sacrifice, whan the apostles taughte the cleane contrary, as I haue afore declared largely? S. Dionise Paules scholer, teacheth vs an other lesson, how we shulde study scripture, & whom we shuld folow in ỹ vnderstādyng of it, his wordes are these. Ad sāctissimarū scripturarū intelligentias, prout illas a patribus accepimus, contendas pro viribus pergamus. Lette vs procede to loke on the vnderstandynge of the moost holy scriptures, accordynge to oure

Triper. Histo. li. 5 Cap. 45.

Dioni lib. de celesti hierarchia. Ca. 1.

strengthe, or power, as we haue
harde, or receaued of ỹ elders. Do
we not here see, that this father,
whiche was a greate philosopher,
and verye well learned in dyuers
knowledges afore he was conuer-
ted by saint Paule, & was taught
the fayth by hym, wolde not pre-
sume to studye the scripture with-
out the doctours, and elders bo-
kes, whiche he studied to vnder-
stande it? Therefore if thou wilt
studye ỹ scripture to profyt therein
reade saint Iustens bokes, saint
Ieromes, Chrisostoms, Ambroses
Cyprians, and suche other, whiche
do sincerely, truely and catholyke
ly expownde the scriptures to the
auaunce of the truth, and the
thrustynge downe of errours, and
heresie. Heretikes of Cesarea cappa
docie coulde not be persuaded to
leaue the faith, Qui eis sufficerint
ad

ad vtilitatem sui antiquæ patrum narrationes,& velut quædam turres murum fidei indeclinabilem seruauerunt, Bycause the auncient expositions of the fathers sufficed them to their profitte, and dyde kepe, lyke as certaine towers, the wall of faith vpright. And where men sate ỹ god is as lyberall now as he was in the apostles tyme to them, and therefore he can geue euen nowe also the holye ghost to euery man,and woman,for the vnderstandynge of his worde ỹ scripture. I graunte that god is nowe as lyberall in dede as he was thã, but yet therupon it foloweth not that he dothe nowe geue the spirite of knoweledge in the holye scripture without all laboure and studye as he then dyde to his apostles, to confounde the greate clerkes,and lerned men by the sim-

Triper. Histo. li. 7 Cap. 6.

why god did geue to fyshers his holy spirite to vnderstand the scripture

ple, and vnlearned fysshers, and by ther teachyng to conuert to the faith the hole world, that thereby his almighty power might be knowen, his blessed name glorified, & the vertue of his sonnes deathe christ our sauiour estemed ẏ cause (as in dede it was) of that so great a myracle. This, I saye, was the cause whye at the begynnynge of christes religion and fayth, rude fysshers hadde geuen them suche knoweledge in the scripture without all labour, and study geuen to it of their partes. God thē shewed hys greate lyberalytye, in feading fyue thousande men, besyde wo-
Jo. 6. men and chyldren, with fiue barly loues, and two fysshes, as sainte Johan testyfyeth, but shal we therfore loke for anye lyke thinge now in oure dayes? Chryste at that

tyme

tyme dydde worke dyuers myra-
cles, whych he worketh not at this
tyme, nor neuer wyll hereafter. He
is therein lyke to one that plan-
tethe yonge trees, or setteth her-
bes, whyche while they be tendre,
and yonge, not yet well rooted in
the earthe, he often watereth, but
after they are growen vp, and
haue taken well rootes, than he
ceassethe waterynge them, so christ
oure sauyoure, when he planted
the faythe at the fyrste, dydde wa-
ter it wyth sundrye, and dyuerse
myracles, and whan he sawe it
well, and surelye rooted in mens
hartes, than he lefte waterynge it
with myracles. Therefore let vs
not looke to receaue the holye
goost to teache vs the scryptures,
and the vnderstandynge of them
wythoute oure studye, and labour

Assimilitude

as

as the apostles ones dydde by mi-
racle, for the cõuersion of ỹ worlde
to the faith, but let vs learne it of
the holy doctours, and of the prie-
stes, which are learned, and whose
office it is to teache the vnlearned
Malach. 2. multitude, as witnesseth the holy
prophet Malachias saieng. Labia
sacerdotis custodiunt scientiam,
& legem requirent ex ore eius,
quia angelus domini exercituum
est. That is. The preistes lyppes
do kepe cunnynge, and the laye
people shall often seke, or demaũd
of his mouth the lawe, for asmuch
as he is the messanger of the lorde
of hostes, that is of aungels, whi-
Apoc. 20. che are called the hoostes of hea-
H. b. 13. nen. He is sent by goddes assigne-
ment to teache the vnlearned, and
doth take charge of theyr soules,
as the scripture in manye places
wytnesseth. Nowe I wyll shewe
the

the holy doctours myndes in this
our cõtrouersye, sens we ought to
folowe their iudgement in the vn
derstandynge of the scriptures, as
I haue nowe declared, that by thẽ
we maye perceaue which doctrine
is true, and catholique, and which
is false, and hereticall. I wyll yet
recite here but a certaine of ỹ moſt
auncient, and eldeſt wryters on the
scripture, for the yongeſt almoſt
of thẽ ſhal be about nyne hundred
yeres olde, because men saye that
the sacrifice of the maſſe was inuẽ
ted of late, and ſet vp by prieſtes
couetouſnes for lucre, that they
maye ſe theyr kolye, and forſake it
in tyme, leaſte it at the length (as
it muſt neades) bryngе them to vt
ter confuſion, in bodye, and ſoule.
But to the reherſal of the olde wri
ters in this matter, amonge the
whiche Theophilactus ſhall occu

The olde doctours sayenges.

Theophilact. In Heb. 10

py the first place, sayeng: Quæret aliquis, num & ipsi sine sanguine immolamus? Ita quidem, sed Christi tunc reminiscimur obitus, & una nobis est immolatio, nō multæ, quandoquidem est & ille semel oblatus, eundem enim semper offerimus, vnus est enim sanguis, & semel effusus. Vnum est corpus nō multa, cuius fuerit pro multis oblatum, & item vna est, quæ offertur, hostia. Hanc namq; semper ut præsentem offerimus. That is. Some body wyl demaunde wether we do sacrifice without bloud or not. We do so surely, but then we remembre Chrystes death, and we haue one sacrifice, not many, for as moche as Chryste also hath bene ones offered in sacrylyce, for we offre alwaye the same, the bloude is one, & shedde ones. The body is one, not many, thoughe it hathe bene offered

offered vp in sacryfyce for manye, and also the hoste is one, which is offred. For we alwaye offre that same as present, hitherto Theoph. No man can desire playner wordes than these are, of this greate clerke, to proue that the masse is a sacrifice. Rupert also confirmethe this, saieng. Quotidie in altari sancto oblationes eius, sacrũ celebramus mysteriũ. We do daiely celebrate in the holy aulter the holye mystery or sacramẽt, ẏ sacrifices of christ; Fulgentius whiche was aboue a M. yeres sence agreeth ẇ this verity, saieng. Dicis te a nonnullis ĩterrogatũ de sacrificio corporis & sãguinis xp̃i, quod pleriq; soli patri existimãt immolari, cũ ad patrẽ litãtis destinatur intentio, sacrificij munus omni trinitati, vno eodẽq; offertur litãtis officio. That is in our language. Thou sayeste, that ẏ was asked of some men

Lib. 1. comẽt. in Dani. ca. 14.

Fulgentius li. 2 ad Monimũ

men of the sacrifice of the bodye & bloude of christ, whiche manye do iudge to be offred in sacrifice only to the father, whan the intente of him, whiche pleaseth god with sacrifice, is appointed to the father, the gyfte of sacrifice is offered to the hole trinitie, with one, & the same office of him, which obtayneth his desire of god by sacrifice. Also he aunsweringe to the thirde question proposed to him by his frede Monum⁹, sayth thus. Thou doest aske, yf the sacrifice be offered to ye whole trinitie, wherefore the sendynge onelye of the holye goost is desyred to sacrifice, or consecrate ye gyfte of our sacrifice? As verelye (that I so may say) god the father hym selfe, from whome the holye goost procedeth, coulde not halow the sacrifice offred to hym, or the sonne hym selfe coulde not make

holye

holye the sacrifice of his body, the whiche he offered to raunsom vs, or els that the holye goost shulde so he sente to consecrate the churches sacrifice, as the father and ye sonne were not presente, helpinge them, whiche do offre sacrifice. At the length he concluding this matter thus writeth. Quando aũt congruentius ad consecrandum sacrificium corporis Christi sãcta ecclesia (quę est corpus eius) sancti spiritus deposcat aduentum? Aedificatio spiritualis opportunius nunq̃ petitur, q̃ cum ab ipso Christi corpore (qnod est ecclesia) in sacramento panis ac calicis ipsum Christi corpus & sanguis offertur. Calix enim, quem bibimus, communicatio sanguis Christi est, & panis, quem frangimns, participatio corporis domini est, vt ait apostolus. That is. But whan maye the

Marketh is reader.

1. Cor. 10.

the holy church (which is Christes body) more conuenientlye aske the holy goostes cõming to consecrate the sacrifice of christes body? Spirituall edifienge is neuer desired in duer time, than when the same Christes bodye and bloude is offered in sacrifice, of that his bodye (whiche is the church) in the sacramente of breade and wyne. For the cuppe of whiche we do drynke, is the communion of christes bloude and the breade, that we breake, is the partetakynge of oure lordes bodye. Hytherto this holye father Fulgentius, whole wordes are as manyfeste for the sacrifice of the masse, as they can be, therefore I will speake no more of them, but reherse saint Ambrose iudgement, that was aboue eleuen hundred yeres synce, whiche this hathe, reherlyng saint Laurences wordes

1. Cor. 10.

S. Ambrose li. 2. offic. ca. 4.

spoken

spoken to Syxtus the bysshoppe, whā he was ladde to suffre martir dome. Quo sacerdos sācte sine diacono ꝓperas? Nūq̄ sacrificiū sine ministro offerre consueueras. Cui cōmisisti dn̄ici corporis consecrationē, cui cōsūmādorū cōsortiū sacramētorū, huic cōsortiū tui sāguinis negas. Whither goest ye hastly o holy preist wout a deacō? Thou wast neuer wont to offre sacrifice wout a ministre. To whom thou hast commited the consecratynge of our lordes body, and the felowshyp of sacramentes to be accōplisshed, to him thou deniest the felowship of thy bloud. Again in a certē oration funeral of the death of valentynyane the emperoure, thus he speaketh to Ualentynyane, and Gratian. Nulla vos nox non donatos aliqua præcum mearum Cōtextione transcurret, omnibus frequē-

To.2.li:1.offi. cap.41.

To.[illegible]

Prayere [illegible] the masse [illegible] auaple [illegible] dead.

frequentabo oblationibus. I wyll (saith Ambrose) praye for you euery nyghte, I wyll accustomelye offre sacrifyce for you. Also to one Faustine, ouer muche lamentyng his systers deathe, after manye wordes spoken to comforte hym, thus he writeth, Itaq; non tam deplorandam, & frequentandam orationibus reor. Nec mœsticandam lachrymis tuis, sed magis oblationibus animam eius deo commendandam arbitror. Therefore I thinke that she ought not so moch to be lamented as to be prayed for accustomedly. Neyther I thynke she shoulde be made heuye wyth thy teares in wepinge, but rather hir soule to be commended to god wt sacrifices. Are not these playne wordes to testifie the holye masse to be a sacrifice profitable for the deade, & that also prayers of the

Lib. 1. epist. 8.

Prayers the masse do auayle the dead.

which do lyue here, be auayleable for them: beside this he saith in an epistle to Theodosius the emperour, whom he had excommunicated for the murder done in Thessalia at his commaundemente. Ego causam cõtumacię nullã in te habeo, sed habeo timoris, offerre nõ audeo sacrificiũ, si volueris assistere. I haue no cause in ỹ of disobedience, or froward wyll, but I haue a cause of feare, for I dare not offre sacrifice, if thou wylte be present: was not this ment of the sacrifice of the masse, whiche saint Ambrose sayde he durste not offre yf Theodosius themperour were in the temple, because he was excommunicate? Thẽ excommunicatiõ was feared of the highest estates, and the masse had in great honour, as it ought in dede to be, though both of them now are lyt-

Lib. 5. epist. 28

Excommunicatiõ onre was regarded.

Ambros. Mar. lib. 5. epist. 5. Missam facere cæpi, dumq; offero, rapiu cognoui castulum.

S. Austens sentences. lib. 2. retract. Ca. 11.

tell regarded, the more is the pite. But of saint Ambrose ynoughe. Now saint Austen shall speake in this controuersie, whose learning farre amoũteth and excelleth any mans, ẏ hath ben synce ẏ apostles tyme, especially in the holy scripture. He was aboue eleuen hundred yeres passed, which thus saieth. Hylarius quidã laicus, nescio unde aduersus dei ministros, vt fieri assolet, irritatus, morem, qui tũc apud carthaginem cæperat, vt hymni ad altare dicerentur de psalmorum libro, siue ante oblationẽ, siue cum distribueretur populo, quod fuisset oblatum, maledicare prehensione lacerabat. That is, Hylarye a certayne laye man, kendled wit wrath, as it is wont to be, against gods mynysters, wherby I knowe not, did breake ẇ cursed reprouynge the custome, whiche than

han began at the citie carthage, ỹ hymnes shulde be sayde out of the boke of psalmes, at the aulter, eyther before the offeryng of sacrifice, or whan that, which was offered, shoulde be dystributed to the people. Imprynte, good reader, these wordes surely in thy mynde, for they do playnlye make for the defence of the sacrifice of ỹ masse. But yet heare hym agaīne, affyrmynge that same thyng more playnely, with these fewe wordes. Nonne semel immolatus est christus in semetipso, & tamen in sacramento non solum per omnes paschæ solemnitates, sed omni die populis immolatur, nec vtiq; mentitur, qui responderit eum immolari. Is not CHRISTE ones offered vppe a sacryfyce in hym selfe, and that not wythstandynge he is offered in the

Augustinus. To.2.epist.23. Marke reader, howe Christ was ones offred in sacrifice, & yet he is daily offred in the masse

sacrament for the people, not only
through all the feastes of easter
but also euery daye, nother truely
he doth lye, whiche aunswereth,
that he is offred in sacrifice. Lo
good reader, this holy man, and
excellent clerke, (with whom Mar-
tyn Luther in learnynge and ver-
tue can no better be compared, this
a snayle with a hare in swiftnes)
doth playnely saye, that christe is
dayly offred in sacrifice, in the sa-
crament, though he was but ones
offered in his owne fourme vpon
the crosse, and therefore Luthers
& his scolers argument, gathered
out of Paule to the Hebrewes, the
nynth and the tenth chapter ma-
kynge mention that Christe was
ones offered, is cleane wyppe a-
waye, and funde of no force, nor
strength, as I wyl hereafter more
largely declare, god wylling. But

Note reder that christe is offered in sacrifice twyse, against Luthers babling

saint

saynt Iustin dothe this agayne wytte in this matter. Firmissime tene & nullatenus dubites vnigenitum deum verbum carnē factū, se pro nobis obtulisse sacrificium & hostiam deo in odorem suauitatis, cui cum patre, & spiritu sancto à patriarchis, prophetis, & sacerdotibus, tempore veteris testamenti animalia sacrificabātur, & cui nūc i. tempore noui testamenti, cum patre & spiritu sancto, cū quibus illi est vna diuinitas, sacrificium panis & vini in fide & charitate, sancta ecclesia catholica per vniuersum terræ orbem offerre nō cessat. That is to wytte. Holde thou mooste surely, and in no wise doute, that the only begotten sone god, beinge made man offred hym selfe for vs a sacrifice, & an hooste of swete sauoure to god, to whome wyth ꝑ father, and the holy gooste,

To. 3. de fide ad petrāc. 19

beastes

beastes were offered in sacrifice the tyme of the olde testamente, by the patriarches, prophetes, and preistes, and to whom nowe, that is, in the tyme of the newe testamente, with the father, and the holye ghoste, wyth the whiche he hathe one godheede, a sacrifice of breade, and wyne the holye church catholyqe ceasseth not to offre in fayth and charitie, throughe the whole worlde. Also in another place he sayth. Huius sacrificij cæro & sanguis ante aduentum domini, per victimas similitudinum promittebatur, in passione christi per ipsam veritatem reddebatur, post ascensionem Christi per sacramentum celebratur. Thy flesshe, and bloudde of thys sacrifice was promysed before the lordes commynge, by beastes kylled in sacrifice of symplytudes,

Lib. 20, cap. 21, Contra faustū

Christe is dayly offred in sacrifice, thoughe he was onces offred for all on the cros

or

oꝛ lykeneſſes, in ỹ paſſion of chꝛiſt it was gyuen by ỹ truth it ſelf, after chꝛiſtes aſcẽſion it is celebꝛate by oꝛ in the ſacramente. Doth not ſaint Auſten here affyꝛme that in the ſacramente of the aulter the fleſſhe and bloude of the ſacrifice is euen that ſelfe ſame, which was ſygured by the ſacrifices of ỹ olde teſtamente before the commynge of Chꝛyſte, and offered vpon the croſſe in the tyme of the paſſion, that lyke as in the time of the olde teſtamente, Chꝛyſtes fleſſhe and bloud were offered in ſacrifice by ſymplytudes, ſo at the tyme of his death they were offered wythoute ſygure, oꝛ lykeneſſe in his owne fourme, and dayelye are in the Sacramente vnder the fourme of bꝛeade and wyne. Moꝛeouer the ſame Doctoure thus wꝛyteth

Chꝛiſtes veꝛy fleſh and bꝛoude are in the maſſe offered in ſacrifice, & not a ſygure therof.

writeth, Populus christianus religiosa solemnitate memorias conLib.20.ci.21. Contra faustū celebrat martyrum, & ad excitandam imitationem, & vt meritis eorum consocietur, atq; orationibus adiuuetur, Ita tamen vt nulli martyrum, sed ipsi deo martyrum constituamus altaria, cuius in memorias martyrum. Quis enim antistitū in locis sanctorum corporum altari assistens, aliquando dixit, offerimus tibi Petre, aut Paule, aut Cypriane? sed quod offertur, deo, qui martyres coronauit, offertur.

This it is in englysh. Christē people do celebrate the remembraunces of martyrs, with a godly, or a deuout solemnitie, both to stirre or encourage men to folowe them, & also ỹ by their merites they might be made felowes wyth theym in heauen, and helped wyth their prayers, yet so that we do sette vp aulters

The merits of martyrs and theyr prayers do profytte the worshipers of them.

aulters to none of ẏ martyrs, but to god hym selfe, although we do it for remembraunce of the martyrs. For whiche of the byshoppes beynge at the aulter in the places of the saintes bodyes, hath sayde at anye tyme. We doo offre sacrifice to the O Peter, or Paule, or Cypryane? But that whyche is offered in sacryfyce, is offered to GOD, that hathe crowned the martyres. No man coulde speake more playnelye agaynste three of Martyn Luthers heresies, then in these fewe wordes Saynte Austen hath done, allowynge fyrste that saintes do praye for vs, and thereby we are helped Secondelye that their merytes do profytte vs, Thyrdely that the byshoppe at the aulter dothe offre sacryfyce to god, the whyche in an other place of hys workes he

Lege August. lib. 22. ca. 1. De Ciui dei

Saintes do pray for vs Saintes merites do profytte vs.

he affyrmeth to be done by good autoritie, that is of the gospel whiche telleth that Christ at his laste supper offered his bodye in sacrifice, for these are his wordes.

Augustinus lib: 1, ca. 10: De trinitate.

Infantes non nouerunt quod in altari ponitur, & peracta pietatis celebratione, consumitur, vnde vel quomodo conficiatur, vnde in usu religionis assumitur. Chyldrene, whyche can not yet speake, knowe not what thinge is put vpon the aulter, and is consumed whan the consecration is perfetlye doone, whense or howe it is made or consecrated, of what it is taken in to vse of relygyon. It folowethe in that place of saynte Augustyne.

Consumed therfore the bread after the consecration remayneth not as Frith wold it shulde.

Etsi nunquam discant experimento suo, vel aliorum, & nunquam illam rerũ speciẽ videant, nisi inter celebrationes sacramentorum,

cum

cum offertur, & datur, dicaturq; illis autoritate grauissima, cuius corpus & sanguis sit, nihil aliud credent, nisi omnino in illa specie dominum apparuisse oculis mortalium, & de latere tali percusso, liquorem illum omnino fluxisse. Math. 26.

Although they neuer learne by theyr owne experience, or other meanes, and they neuer see that kynde of thynges, except it be amonge the celebratyons of Sacramentes whan the sacrifyce is made, and gyuen, and sayde to them with greateste autorytye, whose bodye and bloud it should be, they will beleue nothynge elles, but that our lorde hath appeared in that fourme to the eyes of men, and that lycoure to haue runne out of suche a syde streken. This sayth Augustyne. Agayne

in an

De ciui. dei. li. 10. cap 20. Christ doth offre hym selfe at the masse, and he is the sacrifice therein offred.

in an othere booke this he writte. Per hoc & sacerdos est offerens, & ipse oblatio. Cuius rei sacramentū quotidianum esse voluit ecclesie sacrificium, cū ipsius corporis sit ipse caput, & ipsius ipsa sit corpꝰ, tam ipsa per ipsum, q̄ ipse per ipsā suetus offerri. That is thus much in englyshe. By that both he is a preist offerynge sacrifice, and he is the sacrifice. A sacramente of the whiche thinge, he wolde, shulde be the dayly sacrifice of the churche: For alsmoche as he is the heade of that bodye the churche, and the churche is his bodye, as well the church by Christ, as Christ by the church is wont to be offred: This saint Austen: Now I beseche the, good reader, what doest thou call the dayly sacrifice of ỹ church, but ỹ sacrifice of christs body & bloud, accustomed dayelye in the masse,

to be

to be offered of the prieſt. Wherin is Chriſte wont to be offered in ſacrifice by the churche, excepte it be in the maſſe? What man, excepte he be very affectionate, and blynd will not rather gyue credence to this greate clerke ſait Auſten, thā to Luter, or any other taughte in his ſchole? But of this holye doctours ſentences writtē in this matter, the learned may reade muche more in his bokes, whiche I doo paſſe ouer, leſt my booke ſhulde be to longe, and tedious, Therefore I wyll go to ſaynt Jerome, which cōfirmeth this truth, ſainge, while he ſheweth that a prieſt is the ſalte of the earth. Sacerdos quippe pro laico offert oblationē ſuā. For as moche as the prieſte offerethe his offeryng or ſacrifice for the laye man. Doth not here ſaint Jerom affyrme that the prieſte offereth at the

S. Hierome ad uerſus luciferianos. To. 2.

the masse sacrifice for the lay mā: Eftesones he sayeth. Nec moses dedit vobis panem verum, sed dominus Iesus, ipse conuiua & conniuium, ipse commedens & qui commeditur, illius bibimus sanguinem, & sine eo potare non possumns, & quotidie in sacrificijs eius de genimine vitis veræ, & uineæ sorec, quæ interpretatur electa, rubentia musta calcamus, & nouum ex his vinum bibimus de regno patris. Moses hath not gyuen to you verye breade, but oure lorde Iesus, he is the gueste, and the feaste, he is that eatethe, and whych is eaten, we do drynke his bloude, and withoute hym we can not drynke, and we daylye treade or presse downe in hys sacryfyces newe redde wyne of the true vynes, and the choosen vyneyardes generatyon, and we

Quæst. 2, ad Hedibiam. Christ is eaten in the sacramente of the aulter, & hys bloudde drunken.

be drynke of these, newe wyne of the fathers kyngedome.

Thys sentence of Saynte Hierome manyfestely maketh bothe for the presence of CHRISTE hym selfe in the holye Sacramente of the aultar, because it sayethe that CHRISTE hym selfe is the feaste, he that is eaten, and we drynke hys blouddc, and also for the sacrysyce of the masse, wherein the same CHRISTE is offered in sacrysyce.

I lette passe manye other textes, of thys holye Doctoure, and go to the rehearsall of other mennes sayenges, amonge the whiche Damascene thus speakethe. Damas. lib. 4. ca. 14.

Etsi quidam exemplaria corporis & sanguinis domini, panem & vinum vocauerunt, vt deifer vocauit BASILIVS non tamen,

post sanctificationem dixit, sed pro usq; sanctificaretur ipsa oblatio, vocabant. That is. Albeit certaine men haue called the breade and wyne samples of our lordes body, and bloude, as the godlye Basyll hath called them, yet he called them not that after the halowynge, or consecration, but before the sacrifice was halowed, or consecrated, so they dydde call them. This Damascene wrote aboue eleuen hundred yeres passed afore this our tyme. In the whiche beleke was also sait Gregory Jeroms maister, whiche wrote this, almoste twelfe hundred yeres synce Sciens quoniã nemo dignus est summi dei sacerdos esse, vel sacrificium offerre, qui non prius exhibuit se hostiam viuam, deo placentem &c. Knowynge that no man is meete, or apte to be a preiste of god the hyghest

Gregorius Nazian. in apologetico.

yghest, or to offer sacrifice, which hath not set abrode hym selfe (by vertuous lyuyng, and mortifieng his lustes) a quycke hoost, pleasynge god, and so forth as Paule writeth to the Romaynes. Furthermore wrtynge of preistes dignitie he thus sayethe. O sacrificia mittentes incruenta sacerdotes. O animarum custodes magnifici. O magnum figmnetum dei manibus in vestris ferentes. O preistes (saith Gregory Nazianzene) sendynge, or geuynge sacrifices vnblouddy. O the kepers of soules, whiche do greate thinges. O ye that beare in youre handes the greate workemanshyppe of God. What is to sende or geue sacrifices without blonde sheddynge in this sayenge, good reader, but to offer in sacrifice at the masse the very bodye, and blonde of Chryst.

Rom. 12.

In uersibus.

vnder the fourme of breade, and wyne, without the sheddynge of his bloude, whiche was once for all sheddē: what mente this holye father, when he sayde, O ye preistes, that beare in your handes ỹ great worke, or workemanshyp of godd: dyd not he meane ỹ the preistes at masse do beare christes very body in their handes, which god wrought, fyrste in the wombe of Mary Christes blessed mother, & secōdly by turnyng the breade into it thorough hys almyghtye power at the cōsecration? Idē oratione secūda, in Iulianum imperatorem ait, Non amplius sanguine detestando, purissimi & incruēti sacrificij, purissima inquinabunt altaria, They shall no more defyle the aulters of the moost pure and vn blouddye sacrifice, wyth bloudde abhominable, what can be more playnely

playnelye spoken for oure purpose. Beware therefore, good christen reader, both of Luthers deuil lysshe doctryne, againste the sacrifice of the masse, and also of John Frithes, Bales, and lyke other heretikes bablynge, withoute all learnynge againste the presence of Christes naturall bodye in the holye sacramente of the aulter, of the whiche I haue written at large in my booke made of thys matter, and therefore I wyll speake now no moore thereof, but procede to the breife rehersall of certayne other doctours sayenges, Saynte Chrisostome thus sayth vpon the seconde epystle of Paule to Tymothye. Sacra ista oblatio, siue illam petrus, siue eam Paulus, siue cuiuscumq; meriti sacerdos offerat, eadem est, quã christ⁹ dedit

Luther. Frith. Bale Joye.

Chriso.

Note this reader.

Luc. 22.

discipulis suis offerendam, quam-
q; modo conficiunt sacerdotes.
Nihil habet ista, quam illa minus,
quia hanc non sanctificant homi-
nes, sed Christus, qui illam sacrau-
rat. Vt enim verba, quæ locutus
est Christus, eadem sunt, quæ nũc
quoq; socerdos pronuntiat, ita ea-
dem est, quæ tunc fuit, hostia. In
englisshe. This holy sacrifice whe-
ther Peter doo offre it, or Paule,
or els a preist of what meryte in ly-
uyng so euer he be, is ẏ same, that
Luc. 22. our lord gaue his dyscyples to be
offered, and that nowe the preistes
do make or consecrate. This hath
nothynge lesse than that, because
men do not halow this but Christ,
whiche had halowed that. For as
the wordes, (which Christe spake
at his laste supper) be ẏ same, whi-
che nowe the preist also doth pro-
nounce, lykewise the hoste or sacri-
fice

he is the same, whiche was than. There was neuer mā, that set out better and more plainely the blessed sacrifice of the masse, than this holye man Chrisostome hath done aboue eleuen hundred yeres passed. Wolde god these his wordes were learned and kepte of al men, in a faste and sure remembraunce, without all doutyng in the verye of them. Note, good reader wel, what lessons here are geuen to vs of this auncient and excellent doctoure. Fyrst he saith, that the sacrifice, whiche Peter or Paule hathe offered, or nowe any preiste dothe offre, what so euer he be, good or yll in his lyfe, is none other but ye same, whiche Christe gaue hys apostles to offer, vndoubtedlye at his laste supper, after he had turned bread and wine into his owne verye bodye and blonde, and offe-

red them in sacrifice to his father. For then he gaue them autoritie to do that very same, whiche he had afore done sayenge, Hoc facite in mei commemorationem, Doo Luc. 22. ye thys in remembraunce of me. Secondly he saith that the sacrifice, which now prestes do offre at masse, is the same hoost (hauing nothinge lesse than that had) whiche Christ gaue hys apostels to offer, because men do not halowe, or consecrate it, but Christ, (that dyd consecrate that geuen to his disciples to offre) and that by reason the wordes whiche a preiste sayeth at masse, are the selfe same, whyche Christe spake at his maundy, consecratinge and offeringe his body and bloud. Thus it appeareth that the learnynge of the sacrifice of the masse is not new nor of late inuented

inuented, thoughe one Urbanus Regius in his vngodly boke (called the comparison betwene the olde learnynge, and the newe) doth impudently without learning (eytheir olde or newe, that good is) affyrme, that it is, as herafter I wil by gods grace declare. But nowe ones againe to saint Chrisostome, lettynge passe this hereticall boke of Regius (sette forth in latine by hym, & translated into english by one wyllyam Turner) Papæ (inquit Chrisost) mensa mysterijs instructa est, agnus dei pro te immolatur, sacerdos pro te angitur, seraphin astãt, omnesq; incorporeę virtutes pro te cum sacerdote intercedunt, sanguis in cratere in tuam purificationem, ex immaculato latere haustus est, & non erubescis neq; propitium tibi facis deum? That is to wytte. The ta-

Urbanus Regi⁹ boke translated out of Latin into english by wyllyam Turner is ful of heresy

Chriso. homilia de enceniis

table is furnysshed with thinges secrete, or hyd in wordes, or ceremonyes, the lambe of god is offered in sacrifice for the, the preist is in an anguish for the, the aungels called Seraphim are present, and all powers hauynge no bodyes, do pray, and make intercession for the with the prieste, the bloude in the cuppe is drawen out of the immaculate syde for thy purgynge, & art not thou ashamed, nor doeste make god mercyful to the? O lord howe manyfeste are these wordes, both to proue the very presence of Christ in the sacramente of thaulter, and also the masse to be a sacrifice, not of laude, and thankes genynge to god only, but also appeasinge goddes wrath and dyspleasure conceaued againste vs for synne? The whiche he affirmethe in sundrye places of his workes,

The masse is a sacrifice propitiatorye, and profitable not onlye to the sayer of it, but to other also.

The masse is a sacrifice propitiatorye.

of

of the whiche I wyll alledge yet some, because no man wrote so wel and playnely in this matter, as he dyde: This he saith ones againe. Cum astat pontifex, is preces diuturnas fundit, quo gratia in sacrificium influat. Whan the byshoppe is presente, he praieth longe continuynge, that grace maye runne into the sacrifice. To be shorte Chrisostome in his masse sayeth, recytynge, the praier, whiche the preist than dyd vse to saye before he wēt into the place, where he shoulde offre sacrifice, saieng masse.

Chrisostom in missa sua.

Domine deus noster emitte manum tuā de sancto habitaculo tuo, & corrobora me ad propositum ministeriun tuum, vt citra condemnationem assistam metuendo altari tuo & immaculatum peragam sacrificium. Sacrifica domine agnum, Immolatur agnus dei, qui tollit

lit peccata mundi, That is. Send o lorde our god thy hande (that is thy power) from thy holy mansiõ, and make me stronge to this seruyce sette forth, that I may be presente at the dreadefull aulter without damnation, make perfyt this cleane sacryfyce. O lorde sacryfice thou the lambe. The lambe of god whiche taketh awaye the synnes of the worlde, is offred in sacrifice. Also he saith. Domine sacrificiorum ritum instituisti, ac solemnis huius, & immaculati sacrificij celebrationem nobis tradidisti, tanq̃, dominus omnium. Thou (o lord) hast begonne, taught, or ordeyned the approued custome of sacrifices, and haste deliuered to vs the celebration of this annual, or yerely, and vndefiled sacrifice, as the lorde of all thynges: doth not this doctoure affirme that Christe dyd insti-

Marke reader.

Luc. 22.

Christe dyd ordeyne the accustomed mauer of sacrifice dolg and not any preiste vpõ touetousnes

institute, and ordeyne the blage approued in makyng of sacrifices, & taught the apostles to offer him selfe a sacrifice pure without spotte of synne? It is therefore a greate blasphemye to god, and a reproche to CHRIST our saioure, to ascribe this his dede & ordinaunce to any mā, Ceasse therefore that leude sayenge, whych turneth to no lyttel derogatiō of goddes honoure. Beleue this and other auncient writers, whiche do with one assente confesse that the sacrifyce of the masse is of oure sauyours settynge vppe and teachynge. Whyche Eusebius thus confyrmethe, after manye wordes. spooken of this matter.

Eusebius lib. i. de euangel. demonstra.

Christus post omnia quasi mirabilem quandam victimam, sacrificiū & eximiū deo patri operatus, pro nostra omniū salute obtulit, eiusq; rei

rei memoriam, ut nosipsi deo pro sacrificio offerremus, instituit.

Christ after all thinges, whan he had wrought a certayne maruey-lous hoost, and a verye greate, or excellent sacrifice, he offered it to god for all oure helthes, and he hathe ordeined, that we our selues shoulde offer to god for a sacrifice the remembraunce of the same thing

C. Emissenus. Anno. d. 500.

Gregorius Emissenus, which was aboue twelke hundred yeres afore this tyme, after this sorte, writeth vpon this matter, Quia corpus assumptum erat ablaturus ab oculis nostris, & syderibus illaturus, necessarium erat, ut nobis in hac die sacramentum corporis & sanguinis cõsecraret, ut coleretur iugiter per mysterium, quod semel offerebatur in præcium, ut quia quotidiana currebat, & indefessa pro hominũ salute redemptio, perpe

tua

tua etiam esset redemptionis obla
tio, & perennis illa victima vineret
in memoria, & semper præsens es
set in gratia. That is to wytte. Be=
cause Chryst wolde take away the
bodye, whiche he toke to hym, frō
our sight, and bryngе it in to hea=
uen, it was necessary that he shuld
this tyme consecrate to vs the sa=
cramente of his bodye and blonde
that the thynge, whiche was ones
offred for the pryce of our raunsō,
shulde be alwaye worshypped by
a mysterie, or a sacramente, that be
cause a daylye, and a continuall re
demption for mannes helth bydde
tunne, a continuall also sacrifice
of the raunsom shoulde be, & that
euer endurynge sacrifice shoulde
be had in memorye, and shulde be
alway presente in grace and auto
rytie. What maye be sayde more
playnely for our purpose? This

Christ ones
offred in sa=
crifice, on
the crosse is
daylye offred
in the masse
and worshyp
ped.

saint

saint Cyprian, of whome I haue moche spoken alreadye, (beyng within two hundred .lx. yeres of Christes byrth) manifestly doth confirme sayenge. Perpes est hoc sacrificium, & semper permanens holocaustum, nulla panem hunc multitudo consumit, nulla antiquitate veterascit, This sacrifice is perpetuall, and euer abydyng, no multitude of people consumethe this bread, it wareth olde with no aūcientie. Origene also being .xx. yeres before hym, (that is within twoo hundred, and, xxv. yeres of Christs byrth) doth openly affirme the masse, to be a sacrifice sayeng. Probet seipsum Homo. i. mundet seipsum, & ita de mundissimis domini sacrificijs fruatur, vt apostolus ait. Let a man (sayth Origen) proue hym selfe, that is to saye, let hym

Cyprianus de cena do.

Origenes lij. in Iob.

ym make hym selfe cleane, and
to lette hym vse with delectation,
and profytte the moost cleane sa-
crifices of oure lorde. Lo this
olde doctoure sayth, that the Sa-
crament of the auiter is a sacry-
fyce, whyche Paule exhorted the
people to eate, after they hadde
proued, and made cleane them sel-
ues, through penaunce from their
synnes, soo that after hys iudge-
mente, Sainte Paule vnderstode
Christes wordes spooken at his
maundye (whiche he there to the
Corinthyans the eleuenth chapter
of the fyrst epistle, recyteth) to be
spoken of his blessed bodyes sa-
crifice. Ireneus lykewyse wrytte
thus vpon the same matter before
Origen twenty yeres. Quomodo
autem dicũt carnẽ in corruptionẽ
deuenire, & nõ pcipere vitã, quę a

Ire. li. 4. ca. 4.

cor-

corpore domini, & sanguine alitur? Ergo aut sententiam mutent, aut ab offerēdo abstineāt, quæ prædicta sunt. Nostra autem consonās est sententia eucharistiæ, & eucharistia rursus confirmat sententiam nostram. Whiche is thus moch in oure speache. But howe saye they that the fleshe goeth to corrupcion and receiueth not lyfe, whiche is fedde with the bodye and bloude of our lorde? Therefore lette them eyther chaunge their opinion, or forbeare offerynge in sacrifice the thinges, which are spokē of afore, the very bodye and bloude of our lord. Our iudgemente, or opinion is agreinge, with the sacramente of the aulter, and the sacramente againe doth confyrme our opiniō What man is he, except he be past shame, yea very blynde, or malicious against the truth, that wyl or

we eate and drynke christes flesshe & bloud in the sacrament & they are offered at masse in sacrifice.

can

can deny this olde and godly martyrs saienge, to be ynoughe for the establyshynge of the sacrifice of ye masse, for asmuche as he learned ye scripture of them whiche were the apostles scholers, as sainte Polycarpe Jhon the euangelystes disciple, and suche other? He goethe forth and saith thus. Offerimus ei quæ sunt eius, congruenter communicationem, & vnitatem prædicantes carnis & spiritus. Quemadmodum enim qui est è terra panis, percipiens uocationē dei, iam non cōmunis panis est, sed eucharistia, ex duabus constans rebus, terrena & cælesti: sic & corpora nostra percipientia eucharistiam, iam non sunt corruptibilia, spem resurrectiouis habentia. We offer to hym in sacrifice those thinges, whiche are his, publysshynge, or openly declarynge acco, dynglye

the partakinge together, and vnite of the fleshe, and the spirite. For lyke as the breade, which is of the earth, perceauynge, or takinge the callynge of god, is not nowe commune breade, but the sacramente or the bodye of Christe consistinge in two thinges, the one erthly, and the other heauenly, so also our bodyes receyuinge the sacrament of the aulter, are not now apt to corruptiō, hauing hope of risinge againe. Hitherto S. Irene⁹. Tertuliane (which was about a C. 4. lxxx yeares after Christes passion) writ in this matter, for my purpose saieng. Differentiam constituit, ecclesię autoritas inter plebem & ordinem. Et sacerdos offert & tingit. The authoritie (he saithe) of the churche hathe ordeyned a differēce betwene the laye people, and them which hath taken ordres. And the

Tertullian li. de exhorta castitatis.

preist

preiste offereth sacrifice, and baptiseth. Loo here two offices of a preiste, to do sacrifice at masse, (for noone other sacrifice is propre to a preiste) and to deepe chyldren in the founte. Anacletus, which was Win.c. 7.ii. yeres of christes byrth, doth confirme this matter saieng. Diaconi cōstituti sunt, ut essent ab oculis episcoporum, quibus hoc præcipuum curæ erat, ut sacris induti vestibus, episcopum ad altare ducerent, & reducerent, eumq; sacrificantem, velut ex cubitores obseruarent, ne maleuolorum incursione sacra turbarentur. That is, Deacons are ordeyned, that they shulde be to the byshops as spectacles, or to se for thē, the which had this as chiefe charge, or whose labour was chiefly, that they hauing on ẏ holy vestures shuld bringe ẏ byshop to thaulter, and from it againe, and alsoo as watche men,

Anacletus in epist. ecclesiast

take good hede on hym offeryngē sacrifice, lest ẏ holy thynges (whiche are in the masse) shulde be troubled by inuasion of malycyous, or yll wylled personnes. Wyth this accordeth Euaristus beyng within ten yeres after hym, saienge. Ea tantum matrimonia rata habeantur, quæ teste populo solemni ritu peracta fuerint, & sacerdotis oblatione firmata. Let onelye those mariages be counted stablyshed, the whiche were finisshed with a solemne, or an accustomed maner, ẏ people bearyng witnesse, and were also assured with the preistes sacrifice. Is not this spoken of the sacrifice of the masse? Are not they shameles, whyche do saye that the masse was of late inuented by preistes, for their owne lucre, and vauntage, and sette vp by them for a sacrifice to get pence with? But I

Euaristus ad aphricanam ecclesiam.

The masse is a sacrifice not newly inuented as heretikes say it is.

wyl

wyll go forwarde to the martyr S. Alexanders sentēce, which is this (written a boue. xiiii. hūdred yeres afore our dayes) In sacramentorū oblationibus, quæ inter missarum solemnia domino offeruntur, passio domini miscēda est, vt eius, cuius corpus & sanguis conficitur, celebretur passio. Crimina enim atq; peccata, oblatis his domino sacrificijs, delentur. Idcirco & passio eius in his commemorāda est, qua redempti sumus, & sæpius recitanda, atq; domino offerenda. Talib⁹ hostijs delectabitur, atq; placabitur dominus, & peccata dimittet ingētia. Nihil enim in sacrificijs maius esse potest, q̄ corpus & sanguis christi. Nec ulla oblatio hac potior est, sed hæc omnes præcellit, quæ pura conscientia domino offerenda est, & pura mente sumenda, atq; ab omnibus veneranda. Et sicut

Alexander sanctissimus. Martir vixit. Anno. 1191

potior est cæteris, ita potius excelli, atq; uenerari debet. Hec ille.

The englyshe may be this. In the oblations of the sacramentes, whiche are offered to our lorde among the solemnities of the masses, oure lordes passion muste be meddled, that his passion, (whose body, and bloude is made) maye be celebrate or had in remembraunce. ‡ For crymes, and sinnes are putte awaye, throughe these sacrifices offred to our lorde. Therefore his passion also in these muste be remembred, with the whiche we are ransomed, or redemed, and it muste be oftentymes rehersed. * and offered to our lorde. For he wyll be delyted, and appeased, or pacified wᵗ suche sacrifices, and wyll forgeue greate synnes by thē. For in sacrifices no thinge can be greatter then the body ‡ bloud of christ. Neither there

‡ And there fore it was not so ones offered on the crosse that it cānot ne ought to be offered in the masse daylye, albe it Luther is of that opinon as his scholers be.

* The mas is a sacrifice appeasinge gods wrath and purchasynge to vs remission of oure synnes

is

is any sacrifice better thē this, but this excelleth all, whiche muste be offered to our lorde with a cleane conscience, and receaued with a pure minde, and worshypped of all men and women. And as it is better thē other sacrifices, so it oughte to be rather had in reuerence, and worshipped. Hytherto that blessed martyr saint Alexander, whose sayeng shulde the rather be beleued, because he was within a hundred, & twentye yeares of Chriſte, and a man of hygh perfection in his life, and notably lerned also. This sayeng of this blessed aūcīēt martyr, ought to be beleued of euery chriſtē mā, without suspitiō of deceyt, & colouringe of this doctrine for lucre or gaines. Now, good reader, I haue almost fully declared by ỹ rehersall of the eldeste doctours of chriſtes churche, from whense, and whom, this doctrine of the masse, and

The blessed sacramente ought to be worshipped and honoured of christen people thoughe Luther & Frith denied it.

and the sacrifice therof, hath come to vs, that is to wytte, euen frome Christe him selfe at his last supper institutinge and orderinge them bothe, & that ẏ church was taught the same by his holye apostels & their successours, and obserued it continually no man again saieng it, tyll Martyn Luther beganne, vpon mere malyce, to lute against it with his stringes farre oute of tune, and therefore Urbanus Regius ought to be ashamed to call this the newe learnynge, beynge aboue .xv. hūdred yeres olde. But Ignatius (saint John euangelystes scholer) doth after this maner wryte of thys sacryfyce.

Nemo preter episcopum aliquid agat eorum, quæ ad ecclesiam pertinēt. Firma eucharistia reputatur quæ ab episcopo concessa fuerit, Christus est dispensator totius intel

Luter luteth out of tune against the masse

Urbanus Regius

Ignatius saint John the euangelystes disciple spake of the masse & the sacrifice of it in hys epistle to the Smyrnenses, and therefore neyther of thē is lately inuented thoughe Luther and his scholers say other wise.

elligibilis naturæ, propterea non li
cet sine episcopo, neq; offerre, ne
q; sacrificium immolare, neq; mis
sas celebrare. No man can do any
of those thinges, whiche doo per-
tayne to the churche, againste the
bysshops mynde, or otherwise then
he wyll it shulde be doone. Let the
sacrament of the aulter be accomp
ted of strength, or assured, whiche
shal be graunted of the bysshoppe,
Christe is the stewarde, or dispen-
ser, of the hole nature, whiche may
be understande. Therfore it is not
lefull to offer, nor to make sacri-
fice, nor to say masses withoute a
bysshoppe, that is, without the con
sente, and authoritie of hym. Loo
good christē reader, this holy mar
tyr saint Johns disciple doth thus
manifestelye speake, bothe of the
masse, and also of the sacrifice of it
whiche he learned of his mayster

Jhon

Jhon ỹ was taught, & instructed by our sauiour chryste at his laste supper both ỹ masse, & the sacrifice of ỹ same. S. Clemẽt sateng masse (as Bassario cardinall of Nicen saithwryting vpõ the sacramẽt of the aulter) was wõt to vse this form of prateng. Rogamus dñe vt mittas spũm sãctũ tuũ sup hoc sacrificiũ qui efficiat hũc panẽ corpꝰ xpi tui, & qd' in calice est, sãguinẽ filii tui. That is to say in englysh. We beseech ỹ, o lord, to sende thy holye ghost vpon this sacrifice, whiche shuld make this bread the body of thy chryst, and also ỹ, which is in ỹ cuppe, ỹ bloud of thy sone. Agaime in the thirde epistle to s. James, thus he saith. While we lyue here we must knowe where is the place to offre sacrifice. Qm̃ in alijs locis sacrificare, & missas celebrare nõ licet, nisi in ijs, in quibus episcopꝰ pro-

S. Clement the apostle Paules cõpanyon in preachynge speakethe of the sacrifice of the masse it is therfore no new thig inuented for lucre of priests.

proprius iusserit, aut ab episcopo regulariter ordinato, tenēte videlicet ciuitatē, cōsecratus fuerit. Aliter enim nō sūt hęc agēda, nec rite celebrāda docēte nos nouo, & ueteri testamēto, Hęc apostoli a dño acceperūt, & nobis tradiderūt, hęc nos docem⁹. That is, forasmuch as it is not leful to offre sacrifice, & say masses in other places, but in those, in which ẏ propre bishop hath, or shall commaūd, or in that, which hath ben or shalbe halowed of the byshop, ordered after ẏ rule, as who saith possessinge the citie. For these thinges ought not to be done otherwise, nor well (after the maner vsed) they are otherwise to be celebrate, ẏ new & the olde testamēt teachig vs. Thapostles hard or receaued these thinges of oure lord, & taught thē vs, or lefte thē to vs by traditiō, which we teache: &

com=

commaunde to be doone of other
men without reproofe, as it follo-
weth immediately, Lo good chri-
sten reader, this holy doctour S.
Paules companyon, in preaching
doth playnlye make mention both
of the masse, & also of the sacrifice
of it, affirmyng that Christ taught
his apostles, and they vs, that sa-
crifice shoulde be offered oneli
in places assigned by the by-
shop, or in a place consecrated by
him whiche is proper bysshoppes
the citie. This dothe euidentlye
proue that Christe also taught his
apostles the masse, & the sacrifice
of it, & that they taught the church
and congregation of the faithfull
people the same lesson, whyche
hathe euer since remayned, & shall
alwaye tyll the worldes ende, a-
monge all true and catholyque na-
tions, although dyuers men doo

bable

able, and barke againste it neuer so muche, for the truth of oure lord abydeth for euer, as Dauyd saith, and Christe sente to the church the spirite of truth to abyde with it cōtinuallye, that it shoulde not erre in the faith, beware therefore reader of Luthers pestilent doctrine whiche teacheth againste the premysses. But to be short, s. Dionise the holye apostle Paules scholer conuerted by hym, (which was afore Christes passiō, a famous philosopher) doth call the sacramente of the aulter, hostiam hostiarum, the hoste of hostes, or the sacrifice of sacrifices, saienge moreouer Ferme non reperitur sacerdotalis muneris mysterium peragi, quod non compleatur in consummatione diuinissimę, eucharistię, ad vnā perficiente sacrificio collectionē. The mysterye, or secrete of a prei-

Dionisius De eccles: hierar. Cap. 3.

stes

ſtes office is welnygh not kounde
to be made perfit or done through
ly, whiche ſhulde not be finiſſhed
in the perfourmynge of the ſacra-
ment of the aulter mooſte diuine,
or pertepnyng to god, while the ſa
crifice doth accomplyſſhe, or bring
to a point, men to one gatherynge
together. Doeſt thou not ſe, chriſte
reader, that this holy man, ſainte
Paules diſciple, calleth the bleſ-
ſed ſacramente of the aulter, moſt
diuine, godlye or pertaynynge vn
to god, and yet men of oure dayes
are not aſhamed to call it an ydole
Alſo this aunciente father calleth
the maſſe a ſacrifice, and that alſo
which maketh ỹ people, for whom
it is offered, and which do worthe
ly receyue it, one together in chriſt
through perfit charitie & concord.
Wherefore euery good chriſte mā
ought rather to geue credence to
this

this doctours iudgemente, and al ẏ other rehersed afore in this boke than to one Martyn Luther, and his secte, or folowers: But now I wyll shewe what the same writers (or at the leaste some of them) saye concerninge that pointe, which is nowe moost amonge men in controuersie, that is, whether ẏ masse be a sacrifice propitiatorie, or appeasynge goddes wrathe againste synnes, and makynge hym mercyfull to vs, so that it be auayleable, and profitable, bothe for the quick & the dead, or no. That it is so, this chapter nexte here ensuynge shall proue sufficiently, to persuade all them (whiche are blynded wyth affection, towarde the contrary opinion) to beleue no lesse vndoubtedly, and stedfastlye.

That

That the masse auayleth both the quyck and the deade, for the appeasynge of gods displeasure taken for synne, and the purchasynge of his mercy also.

Augustī, de ciui. dei. lib. xx. cap. 8.

Saynt Austen maketh mencion of a wonderfull myracle, whiche was done by a preistes prayers, & masse. Wherebye we maye perceaue, of what great force & strēgth ỹ masse is, & therfore I wyll recite his wordes brefly, whiche are euen these. Vir Tribunitius, qui apud nos est, habet in territorio Fussalēsi fundū cubedi

cubedi appellatnm, vbi cum affli=
ctione animalium, & seruorum su=
orum, domum suam spirituum ma
lignorum vim noxiam perpeti cō=
perisset, rogauit nostros, me absen
te, presbyteros, vt aliquis eorum
illo pergeret, cuius orationibus ce
derent, perrexit vnus, obtulit ibi sa
crificium corporis christi, orans
quantū potuit, vt cessaret illa vexa
tio, deo protinus miserante cessa=
uit. That is to saye. A man bea=
rynge the tribunes office at Rome
(whereby he had cheife iurisdicti=
on amonge the commons) whiche
is with vs, hath in a territorie, or
a countreye of fussalence, a soyle
named cubedi, where, after he per=
ceyued by experience, throughe
the tormentynge of his beastes, &
seruauntes, that his house suffred
violence hurtefull, of the yll spiri=
tes, he beseched oure preistes, whā

A greate myracle wrought of god by the masse.

I was absente, that some of them wold go thither, by whose prayers they shulde departe thence. One wente, he offred there the sacrifice of Christes bodye, prayenge as muche as he coulde, that that veration shoulde ceasse, wythoute tarryenge it ceassed god haupnge pitie. Dothe not this place proue the masse to be a sacrifice propitiatorye, sythe by the offerynge of Christes bodye in sacrifyce at it, godes wrathe towarde thys man, and hys seruauntes conceaued for their synnes (whereby the deuell hadde suche power on them) was pacified, and appeased? Agayne saynte Austen thus writeth, after many woꝛdes spoken of the sacrament of the aulter. Tu audis, ꝙ quotienscunqꝫ offertur sacrificium, mors domini, resurrectio, & ascensio eius significetur, & remis-

To. 10. ser. 28 de verbis d. secundū Lucam

1. Cor. 11.

sio

so peccatorum, & panem istum vi
nostræ quotidianum non assu-
mis? Qui vulnus habet, medicinā
requirit. Vulnus est, quia sub pec-
cato sumus. Medicina est, cæleste
et venerabile sacramentum. Hac-
tenus ille. In englysshe this it is.
Thou doest heare, that as oftē as
the sacrypyce is offerd, our lozdes
deathe, resurrectyon, and lyftynge
vp of him on ỹ crosse, are signified
and repzesented, and also fozgyue-
nes of sinnes, and doest not thou
receaue this daylye bzeade of oure
lyfe: he, whiche hathe a wounde,
dothe seke often a medicine. The
wounde is, foz as mothe as we be
vnder synne, the honourable and
heauenlye sacramente is the medi-
cine. Nothynge can be mooze cui-
dentlye spooken foz the sacrypyce
of the holye masse, that it is a sacri
fice pzoppyatozy curyng mannes

Note this reader.

Christes body in the sacramente is honourable against Luther & Jhon Fryth.

woūdes, that is to say, his sinnes, and that also by the ordinaunce of Christe, commaundynge it to be done for a remembraunce of hys death, and rising againe. It foloweth in the same sermon of sainte Austens. Cum tractarem de sacramentis, dixi vobis, ꝙ ante verba Christi, quod offertur, panis dicatur, ubi Christi verba fuerint deprompta, iā non panis dicitur, sed corpus Christi appellatur. Whan I dyd entreate of the sacramentes (saieth Austen) I telled you, that afore Christes wordes pronounced of the preiste, that, the whiche is offered in sacrifice, is called bread, after Christes wordes be spoken, it is not now named bread but it is called christes body. This sainte Austen dothe set forth bothe the sacryfyce of the masse, and also that by ẏ strenght, & force of christes

Sermone 28. de verbis d. secun. Lucum

ys wordes, which he spake at his laste supper instituynge the masse sacrifice, the breade is turned into Christes very bodye, and after loseth the name of breade. Transubstantiation

Moreouer sainte Austen thus writyth in an other place of this matter, Omnes, qui offerunt, profecto in peccatis sunt, pro quibus dimittendis offerunt, ut cum obtulerint, acceptumq; deo fuerit, tunc dimittantur, That is to saye in englysh All men whiche do offer sacrifice, forsoth they are in synne, for the whiche to be forgiuen they offre sacrifice, that whan they haue offred sacrifice, and that is accepted of god, than their synnes shoulde be forgyuen them. These wordes are inoughe to stoppe all mennes mouthes, that they maye haue nothinge hereafter to speake against this holye sacrifyce of the masse, De ciui. dei. li. 20. cap. 25.

Note this dilygently reader.

but that it is a sacrifice obteyning of god remyssion of synne. This ment saint Poule the tirte chapter to the Hebrewes, sayenge, that a byshoppe, or a preste is chosen, & ordeined to offre gyftes (as praier and lyke thinges) & sacrifices for the synnes of the people. With the whych sayng Chrisostome agreeth sayenge. Idoneos nos redde domine ad inferenda tibi dona, & sacrificia spiritualia, pro nostris peccatis & populi ignorantijs, & dignos nos fac, ut inueniamus gratiam in cõspectu tuo, vt acceptabile fiat sacrificiũ nostrum. That is. Make vs, o lord, (sayth the preist at masse amonge the greakes) meete to bringe into the, gyftes and spirituall sacrifyces for our synnes, & the peoples sinnes, cõmytted thorough lacke of knoweledge, and make vs worthy to fynde grace in thy

Chrisostom in missa sua.

This is plainly sayd of that noble doctour and holye sayntc.

thy syghte, that oure sacrifice may be acceptable. Againe in the same treatice of the masse he sayeth.

Fac panem hunc preciosum corpus filij tui, in calice vero hoc, sanguinem preciosum Christi tui, trãsmutans ea spiritu tuo sancto, Vt fiat assumentibus in lotionem animarum, in remissionem peccatorũ in communionem sãcti spiritus, in regni cœlorum impletionem, in fiduciam apud te, non in iudicium, non in condemnationem, hęc ibi.

Make o lord (saith the grekepreist at masse) this breade the precious bodye of thy sonne, and that thing whiche is in this cuppe, the precyous bloud of thy Christe * chaungynge them from breade and wine in to flesshe and bloude by thy holy spirite. That it maye be to the receauers therof, for a wasshynge or

* The doctrine of Transubstãtiation is no newe thing, of whiche Chrisostom wrote nigh twelue hundred yeares past.

or a clensynge of their soules, and remyssion of their synnes, and communion, or a mutuall participation together of the holye ghoste, & to the fulfyllynge of the heauenly kingdom, an affiaūce in the, not to their iudgemente, not to their condemnation. Epiphanius also, a greake doctour (nygh twelfe hundred yeares olde) confirmeth this sayenge. Illud audiens admiratus sum, quod quidam te quoq; turbauerunt, & dixerunt, q̄ in oratione, quando offerimus deo sacrificia, soleamus, p̄ te dicere, Domine presta Ioanni, ut recte credat. That is I hearynge that dyd maruayle, that certayn men had troubled the also, and sayde that we are wonte in oure p̄ayer, whan we doo offre sacrifices to god, to saye for the. Lorde graunte to Ihon, that he maye beleue truely. Ilyke sayeng

Epipha. in epi. ad Ioan hiero so uersa ab de Hieroni.

hath

hath saint Gregory Jeroms mai-
ster, entreatynge of Juliane the
emperours wickednes. Mox incru
enti sacrificij oblationem manus
commaculat, per quod nos christo
unimur, nec non passionis, ac diui-
nitatis eius participes reddimur,
Inone the handes do defile the ob
lation of the sacrifice vnblouddye,
or offered without bloud shedding
by the whiche we are ioyned toge-
ther with Christe, and made parte
takers also of his passiō, and god-
head. What sacrifice I beseche the
good reder, can ioyne vs together
with Christe, and make vs parte-
nars of his death, and godheade,
whiche mannes handes maye de-
file, except it be the masse, and it be
also a sacrifice propitiatory, & pa-
cyfieng goddes wrath toward vs
for oure offences? That sayethe
sainte Cyprian, thus writinge, af-
ter

Grego. Nazi. oratio. 1 in Iulianum.

Marke reader:

Cyprianus de cœna domini.

ter he had saide that Christe vpon the crosse dyd offer hym selfe a sacrifice, and that he the buttelar had giuen the same cuppe, Penitrat omnia tanti medicamenti virtus, quicquid esset intus ibi, dum effugaret, & renouaret, sanaretq; quicquid morbi carni, vel spiritui, veteris uitę ad linierat corruptela; That is. The vertue or strength of soo greate a medicine perceth al thinges, while it dryueth awaye what so euer shulde be there within, and shoulde renewe, and heale what so euer disease the defylynge of the olde lyfe had brought to the fleshe or the spirite. Hytherto Cypryan. Origen doth also thus write of ye force and strength of the masse.

Origenes ho: 11. in leui. Si respicias ad illam commemorationem, de qua dicit dominus, Hoc facite in meam commemorationē, inuenies q̄ ista est commemoratio

Luc. 22.

sola

sola, quę propitium facit hominib⁹ deum. If a man loke to that remē braunce, of the whiche oure lorde saith, do ye this for my remēbraūce he shal fynde, that this is the only memorye, or remembraunce (of Christes death, and sacrifice done on the crosse) whiche causethe god to be contented or mercyful to men. Of this part this is sufficent to proue that ẏ masse is a sacrifice propitiatory, or appeasynge gods dyspleasure for synne.

Now to the seconde part, which is that the masse is auayleable and protitable to thē whiche are departed from this lyfe.

That

¶ That the masse is profitable to the deade, lyke as other good deedes doone for them are.

THegrekes good reder, dyd denyvtterly ẏ there was any meane place betwene heauen, & hell, wherin mãs soule shulde be deteined for a time tyll that it myght please god to deliuer it frõ thence, to his glorious sighte. The whiche errour among diuers other, Johan Wycleffe, Martin luther, & Jhon Frith, did maynteyne, and defende. Also one Aerius (as sainte Austen sheweth in his booke of heresies) whan he coulde not obteyne a byshoprike, for

August. lib. de heres. heres. 55

for ẏ which he laboured, he taught many heresies, amonge the whiche he saied, that a christen man shuld not be bounde, to faste any certain daye, but to be suffered to fast whā he lyste, ageinst the which I haue made a boke in englisshe, and also he saide that it shulde nothinge auaile the deade, yf the lyuynge shuld pray for them. And thought it were nowe greate nede to write fully of this matter, yet I wyll at this tyme onely bringe the aunciēt doctours sentences, to proue that the masse is a sacrifice profitable to them, whiche are departed, yt it be songe, or sayde for them, and shortely, god wyllynge, I wyll set forthe a hoole booke of that matter, againste Frithes booke compiled of the same. To begynne therfore, Innocentius thus wryteth. Istos, qui nondum perfecte prorsus

Epiphani: lib. 3

A boke of fastynge.

Innocen. li. de myst. miss.

prorsus purgati sunt, commendat pia mater ecclesia intercessione sua in sacrosancto sacrificio, certissime credens, q̄ sanguis ille præciosus, qui pro multis effusus est in remissionem peccatorum, non solū valeat ad salutem viuentium, sed etiam ad releuationem defunctorū

The same hath S. Barnardes sermone. 66. Cantica.

The godly or piteous mother the church, doth remembre them with her intercession in the halowed sacrifice, beleuynge moste assuredly that ỹ precious bloud, which was poured out for the remission of many mēs sinnes, is not only of force or strength for the helth of the lyuynge, but also for the ealyng of ỹ dead. Isodorus agreeth with this, sayenge. Sacrificium pro defunctorum requie offerre, quia per totū orbē custoditum, credimus ab apostolis esse traditum. We do beleue that the apostles taught to offer

Isodorus lib. 2 cap.

ir sacrifice for the deades reste, be cause it is kepte throughe all the world. But I wyl passe ouer those later writers, and go to S. Iusten which thus saith, (after he had rehersed his mothers petitiō, which was that ỹ preistes wolde pray for hir in their masses,) Cū ecce corpꝰ elatū est, imus, & redimus, sine lachrymis. Nā neq; in eis precibus, quas tibi fūdimus, cū offerretur pro ea sacrificiū precij nostri, fleuimus Lo whā ỹ body of my mother was brought forth to beburied, we go & come again wout teares in wepig for we dyd not wepe in those prayers, whiche we poured oute to the, whā the sacrifice of oure price, or ransom, was offred for hir. Also s. Iusten desired the preistes to remēbre his mother Monica, and hys father Patricke, in their masses. Oughte I beseech the good reder,

S. Augu. lib. 9 confes. ca. 12. & 13.

Note that he saith the sacrifice of oure price or redemption.

bablers, and bunglers in diuinitie affirme, that the prayers of the quicke, and preistes masses can no thynge auayle the deade, sythe saunt Austen the greateste learned man, that hath ben sence the apostles tyme, dyd so instantlye desire preistes at their masses to remember his father, and mother? More ouer this he saith. of the same matter. Nec ꝓ negandū est defunctorū animas pietate suorum uiuentium releuari, cum pro illis sacrificium mediatoris offertur, uel eleemosynæ in ecclesia fiunt, sed eis hæc prosunt, qui cum uiuerent, vt hæc sibi postea prodesse possent, meruerūt. That is to say i our tōgue It maye not be denied, that the deade menes soules are releaued or eased with the pitie of their frendes, thynge when the sacrifice of the medyatoure is offered, or almesse

Augst. q. 2. de octo quæst. ad dulcitium.

neſſe ar done in ȳ church, but theſe thinges profit thē, which deſerued whā they lyued, that theſe thinges myghte afterwarde auayle them. Augustin ene chy. ca. 109 & 110

Cū ergo ſacrificia ſiue altaris, ſiue quārūcūq; eleemoſynarū pro baptiſatis omnibus defūctis offerunt, pro valde bonis gratiarū actiones ſūt. Pro valde malis, etſi nulla ſint adiumenta mortuorum, qualeſcunq; viuorum conſolationes ſunt. Quibus autem proſunt, aut ad hoc proſunt, ut ſit plena remiſſio, aut certe tollerabilior fiat ipſa damnatio. Therfore whan ſacrifices eyther of the aulter, or of any almeſſe are offered for all chriſtened people deade, for thoſe, whiche are very good, they be geuynge of thankes. For thoſe that are very muche yll, though they be no helpe to the deade, they are conforted (uche as they are) of the liuyng. But whom

they do profite, they profitte, to that, that the remyssion maye be full, or perfitte, or at the leste the damnation shulde be more tollerable. Hytherto saynte Austen, whiche saienges he hathe alsoo in many other of his bokes, which I now go ouer to ye rehersal of other writers saienges, among ye whiche one is S. Ambrose whiche sayeth, wryting vpon the death of his brother. Tibi nunc omnipotens deus innoxiã cõmẽdo aiam, tibi hostiã meã offero, cape ꝓpitiꝰ ac serenus, munus fraternũ, sacerdotis sacrificiũ. I commende to the o(god almighty) a harmles soule, I offer to ye my host or sacrifice, take cõtẽted, and pleased, & with a mery counte naũce, ye sacrifice of a preist, ye duety of a brother. Lo here Ambrose doth praye at masse, & offer in it a sacrifice the very body, & bloud of Christe,

Lib. 10. de ciuit. dei. cap. 3. et de cura pro mortuis habenda.

Ambros. orat. ouer funebri de Vitu fratris.

S. Ambrose prayed and saide masse for his brothers soule departed.

christe, for his brothers soule de-
parted, & wilt thou not beleue him,
that it is profitable to the dead so
to do, rather than Martyn Luter,
new scoryng an olde heresye of the
greakes, Aerius, Jhon Wycleffe,
And suche other? Epiphanius whi
che was somwhat elder then saint
Jerom, condēnynge Aerius of he-
risie, because he denied ẏ praiers, & Epiphan. li. 3.
suffrages of ẏ quick shuld auayle
the deade, thus writeth, Quæ pro
defūctis fiunt prosūt præces illis,
etiāsi totā culpā nō abscindūt, Ec-
clesia hoc necessario ꝑficit, traditi-
one a p̄ribus accepta. The praiers
which are said for ẏ dead do, ꝓfit
thē, thoughe they cut not away al
ẏ fault. The church doth ẏ thing
necessarely by a tradition receiued
of ẏ fathers. Gre. Nazi. s. Jeroms
maister doth in diuers places con
fyrme this godlye and catholyque
doctrine, of the whiche to be breife

I wil allege but only one, which is in a certaine oration made at the buryall of his brother Cesarius, where he thus prateth for him to god. O domine nunc quidem cæsariũ suscipe, peregrinationis nostræ primitias, Take to the now, o lord, Cesary, the first fruites of our pilgrymage.

Greg. Nazian. oratio. 7.

Chrisostome also doth wryte in this controuersye so playnelye, as fewe otherhath done, either before his tyme, or els sence, for these are his wordes. Non temere ab apostolis hæc sancita fuerunt, ut in tremendis mysterijs defunctorum agatur cõmemoratio. Sciunt enim illis inde multum contingere lucrum, utilitatem multam. Cum enim constiterit populus extensis manibus & sacerdotalis multitudo, & tremẽdum proponatur sacrificiũ, quomodo deũ nõ exorabimus pro illis

Chrisost. ad popu. antioch. homilia 69.

Chrisostome also the 41. sermon vpõ the .i. to the Corinthiãs saith that the holygoost ordeyned that in the masse the deade should be prayed for.

deprecantes? These thinges were ordeined of the apostles for lawe not vnaduisedlye, nor without a cause, that in the dreadefull mysteries, or sacramente of thaultar, a remembraunce of the deade holde be made. For they knowe, that muche lucre, and moche profytte, doth come to them therof: for whan the people shall stande holdynge vp their handes, and also the multitude of preistes, and ỹ fearefull sacrifice is set forth, how or by what reason, shall not we obteyne (grace or pardon) for them praienge? what is ment heare by that fearefull sacrifice, whiche is shewed forth, whan the lay people and the preistes are assembled together holdynge vp their handes? Is it not the very bodye of Christ, god moste dreadefull, whiche the preist offereth at masse for ỹ dead,

The sacrifice of the masse, and prayers said in it, do profyt the dead, and the apostelles made that ordynaunce that masse shulde be said for them.

as this olde writer testifieth, whi-
che writte almost twelfe hundred
yeares passed: This lawe to sing
masse for the dead (saith this anci-
ente doctour) was made by ỹ holy
apostles of our sautour christ, and
therfore it must nedes be true, and
godlye, and all doctrine against it
false and vngodly. This holy fa-
ther also in many other places ma-
keth mention of this matter, the
whiche I will passe ouer, except
one in his masse, whiche is this.
Memoriã dñe agimus omniũ san-
ctorũ tuorũ, quorũ supplicatiõibus
respice nos deꝰ, & memẽto omniũ
qui dormierunt in spe resurrectio-
nis, & vitæ æternæ, & requiescere
eos facito, vbi videtur lumẽ vul-
tui. We do saye a memorie (o lord)
of all thy saintes, for whose hum-
ble requestes, or prayers sake, take
pitie on vs, & remember all them,
whiche

The grekes
vsed in their
masse to
pray to sain
tes, and for
the dead.

which are dead in hope of rising a
gaine, and of euerlasting life, and
cause them to rest, where the light
of thy countenaūce is sene. Hyther
to this holy, and great clerke Chri
sostom, wh whōe agreeth s. Damas
cene sayeng. Apostoli discipuli sal
uatoris, in tremendis vitalibus sp sa
cramētis, memoriā eorū qui fidelit
obdormierūt, habendā edixerunt.
The apostles oure sauiours disci-
ples, hath cōmaunded, ordeined or
published, ỹ a remembraūce shuld
be had of thē, in the fearefull, & live
ly sacramentes, whiche haue died
faithfully. Lo here, good reder, an
other witnesse, a man of yeres, for
he was .xi. c. yeres before Luter &
Jhon Frithe were borne, & muche
better learned then anye of them
two, or any other of that fashyon.
He affirmeth that the apostles did
make and establysshe this lawe,
that

Damascenus contione pro mortuis.

that preistes shulde praye at masse
for the deade, and arte thou not a-
shamed to saye that the masse, and
praiers of men lyuynge doth no-
thynge auayle the deade? These
two auncient, and excellente clerr-
kes saye, that in the masse by the
ordinaunce of the apostles (which
were instructed in the gospell of
Christe) a remembraunce is made
of the dead, and thou being shame
lesse, doest saye that couetous prei-
stes haue of late brought it vp for
lucre. Ceasse for shame, and say no
more so. Saye with these fathers
that the apostles taught ỹ churche
this lesson, let neither malyce to-
warde preistes, nor sauynge of mo
ney, whiche ỹ shuldest gyue for the
dead (eyther by ỹ duetie of charite,
or els by hys wyll, ỹ in his testamẽt
wylled the so to do, for his soules
helth) cause the thus to say. Remẽ
ber

ter our sauiours saieng, which is. Math. 16.
What shal it auaylea man to wyn
ye hole world, and loose hys soule?
But of this ynoughe. I wyll pro-
cede on this matter, Athanasius, Athanasij. libr.
whiche writte aboute twelfe hun- quest. 34.
dred yeares synce, doth sette forthe
this thing very manifestly, saieng,
Num sentiunt aliqua beneficia ani
mæ defũctorum, cum super illis fi-
unt cõuentus, & peractiones bono
rum operum, & oblationum?
Doth the soules of the deade feele
any benefites, or pleasures, whan
assembles are made for them of the
people, and good workes, and sa-
crifices are also done for them?
To ye questiõ he thus aunswereth.
Si non aliquo beneficio participa-
rent ex illo, non utiq; in cæna & in
exequijs fieret eorum commemo-
ratio. Intelligimus animas pecca-
torum participare aliqua beneficia
ab

ab exangui immolatione, et gratifi
catione pro illis facta, sicut sol⁹ or
dinat, et præcipit deus, q uiuorũ &
mortuorũ potestatẽ gerit, & hat is
If the soules of the deade shulde
not take some benefitte thereof,
truely a memorie, or a remẽbrauñce
of them shulde not be made in the
supper (the masse he meaneth ther
by) and in the dyryges, or funeral-
les doone at the buryall. We doo
perceaue that synners soules do
take parte of some benefytes of
the sacrifyce offered wythoute
bloude shedynge, and of a good
tourne done for them, as god one-
lye ordeyneth and commaundeth,
whyche hathe power vppon the
quycke, and the deade. These wor
des are very playnly spokẽ for the
defence of thys catholyque, and
charitable doctryne, but Saynte
Cypryan, beinge nyghe wythyn
two

Note reder.

God (saythe the auncient doctor) hath ordeined & commanded vsto offre sacrifices, and to do other good dedes for the dead.

two hundred yeares of Chrystes byrthe is euen as plaine therein, saieng in his, iii. boke of epistles. Celebrantur hic a nobis oblatiões & sacrificia, ob cõmemorationẽ eorũ scilicet mortuorum in carcere We here offer, and doo sacryfyces for the remembraunce of theym, whyche are deade in the pryson. Cyprianus lib. 3 epist. 9.

Agayne. Sacrificia semper pro ijs, meministis, offerimus, quotiens martyrum passiones, & dies aniuersaria commemoratione celebramus. We offer sacryfyces alway for them, as ye do remembre, as often as we do kepe the feastes of the martyres, wyth an yere lye remembraunce. Moreouer he saythe thus in an other place. li. 4. epist. 5.

Quod episcopi antecessores nostri religiose considerantes & salubriter prouidentes censuerunt, ne quis frater excedens ad tutelam li. 2. epist. 9.

vel

vel curam clericum nominaret, ac si quis hoc fecisset, non offerretur pro eo, nec sacrificium pro dormitione eius celebraretur. Nec enim ad altare meretur nominari in sacerdotum prece, qui ab altari sacerdotes & ministros suos leuitas auocare uoluit. For as muche as the hyl shoppes our predecessours deuoutly consyderynge and holesomelye prouydyng haue determyned, that no brother, or christen man departynge shoulde name a clerke to a wardeshyppe, or custody of infantes, or to the charge of worldely busines, and if any man had so done, there shoulde be no offeringe for hym, nother the sacrifice shulde be offered for his deathe. For he deserueth not to be named at the aulter in the preistes prayers, whiche wolde call awaye the preistes, and his ministers the leuites, from the aulter

Marke this reader.

nulter. This Cyprian reherſynge the determination of the bychops his predeceſſours, whiche forth ẅ ſayth. Et ideo Victor, cum contra formam nuper in conſilio a ſacerdotibus datam, Geminium faſtiuſt preſbyterum auſus ſit actorem cõſtituere, non eſt quo pro dormitione eius apud uos fiat oblatio aut deprecatio aliqua nomine eius in eccleſiam frequentetur, ut ſacerdotum decretum, religioſe & neceſſarie factum, ſeruetur a nobis.

And therefore for as muche as victor agaynſt the fourme made of late by the prieſtes in the coũſayle, hath ben ſo bolde to ordeine one Gempne fauſtine a prieſt his factoure to take the charge of hys buſines, there is not whye ye ſhoulde do ſacrifice for his departyng, nor any prayer ſhulde be vſed for him in the churche, that the prieſtes de-

cree

cree godly, and necessarelye made, myghte be kepte of vs. But of s. Cyprian this is ynoughe, Tertulian also doth not dissent frō this doctryne, but holde wyth it in dyuerse places, of the whyche I wyll reherse two or three. He saith makynge mention of certayne traditions, whyche came from the apostles to the churche, wythout wrytynge. Oblationes pro defūctis annua die facimus. We do offre sacrifices yearelye for the deade.

Tertulia de corona militis

Thapostles ordeined that sacrifice should be offered for the deade, & not anye couetous preiste as some say

Therefore ẏ apostles (as I haue recyted of Damascene, and Chrysostome) dydde make this ordynaunce to praye, and say masse for the deade, thoughe those thynges be not expresselye sette forthe in scrypture. But Tertulian shall speake once agayne wyth these wordes. Et iam repete ad deum ꝓ cuius spiritu postules, pro qua oblati

Tertulia li. de exhorta ad castitatem

ationes annuas reddas. Stabis apud deum cum tot vxoribus, quot illas oratione commemoras, & offeres pro duabus, & commemorabis illis duas per sacerdotem, &c. And nowe remember, for whose soule thou mayest make petytyon to God, for whyche wyfe thou mayeste rendre yearelye sacrifyces. Thou shalte stande afore god wyth soo manye wyues, as thou doeste remember in thy prayer, and thou wylte offer for them bothe, and thou shalte remember them two by the preist, Fynally in an other boke. Enim vero pro anima prioris vxoris orat, & refrigerium interim postulat, & in prima resurrectione consortiũ, & offert ãnuis diebus dormitionis eiꝰ. For soth the husbande dothe praye for the

Tertullian. de monog.

the soule of his first wyfe, and he
desireth a recreation, refresshynge
or a coolynge for hir in the meane
season, and folowshippe in the first
Obites or yeres mides. arisinge vp, and he offreth sacrifice
perely at her obite, or the tyme of
her dyenge and decesse, to good rea-
der, the custome, to haue dirige, &
A booke called epitome cronicon falsely saith that one Pelagius a bysshoppe of Rome dyde ordeine that masse sholde be sayde for the dead for the space of 52 yeres after Christes byrth. masse ones in the space of an yere
for the dead, is no newe inuention,
nor of late sette vp by couetous
preistes (as many couetous, and
enuious persons saye) but a thing
obserued alwaye euen from the ho-
ly apostles tyme tyll oure dayes,
and therefore it muste neades be a
good, and a goodly custome, for as
Tertullian saith, We maye pre-
scribe againste all heretikes hol-
dyng the contrary, against whom
iudgemente is giuen afore, Id esse
uerum, quodcunq; primum, id esse ad
ulterum, quodcunq; posterius,
That

That to be true, what so euer is
best, that to be counterfait, or for-
ged, what so euer is that commeth
after. Saint Dionise Paules scho-
ler thus writeth also of the prayer
inge at masse for the dead. Sancto
rum preces, etiam in ista vita, & nō
tantum post mortem prosunt ijs so
lis, qui digni sunt, vt pro eis sancte
preces fiant (nempe fidelibus).
That is, holy mens prayers, ye in
this lyfe, and not only after death
do profitte them onely, whiche are
worthye, that holye prayers shuld
be saide for them, forthelye for the
faithfull, as Damascene recytyng
these wordes doth expound them.
Againe this sainte speakynge of
the bysshops, or preistes prayenge
for ỹ dead at dirige, & masse, saith
after this maner. Inter præcandū
igitur oratur diuina bonitas, vt cun
cta defuncti peccata dimittat per

Dionisius lib. de eccl. hierar ca. 7.

This came vp in the tra dition of the apostles, as S. Dionise testifieth.

Sermone de mortuis.

S. hu-

Damas. humanam infirmitatem admissa, eumq; in luce collocet, & regione viuorum, in sinibus Abrahæ, Isaac, & Iacob, in loco vnde aufugit dolor, tristicia, & gemit⁹. While the preiste doth praye for the dead, the goodnes of god is praied vnto, ẏ he wolde forgiue the deade all his synnes, commytted by mans infirmitie, and that he wolde sette hym in lyght and in the region of the liuynge persons, in the bosomes of Abraham, Isaac, and Iacob, in a place frome whense is fleed heuynes, sadnes, and waylynge. Thou doest se (saith s. Damascen reciting these words) o aduersary, by what meane Dionisius confirmeth praiers to be very profitable for them, which are departed in a holy hope This aunciente doctour Damas: reherseth s. Gre. (Jeroms masters) wordes, writtē in a certeine oratiō of the funerall exequies for hys mo-

That is in heauen.

Damas. sermone pro defunctis.

mother, whiche are these. Diuitias igitur, quę in nostra potestate fuerūt, partim dedimꝰ, partim daturi sumus, anniuersarios illi honores, & memorias exhibituri. Therfore (saith he by prayers and masses my mothers dolour may be eased, for that he saide afore) we haue partely geuen already, and partely wyl geue these goodes, which were in our power, I wil geue to her ẏ mē may behold yerely honours & memories. Thou seest (saith Damas.) ẏ he cōfirmeth our opinō allowig sacrifices & yerely remēbrāces to be made for thē, which are departed in god, whyle he callethe them good, & holy. Moreouer S. Damas. doth alledge a very plaine sentēce of one Grego. Nyssene saint Basyls brother, which is this, Nihil absq; vtilitate a predicatoribus, & discipulis Christi est traditum, & in omnibus ecclesijs predicatum.

Gregorius Nyssenus saythe that the apostles dyd preache and teache in all churches that we shulde pray at masse for the dead, as Damascen, Chrisostom Tertulian, and diuers other holy doctours dyd.

Res autem modis omnibus est utilis, & deo in primis grata, in diuinis præclarisq; operationibus eorum, qui in recta fide discesserunt, manifestam facere memoriam. That is in englysshe. There is nothinge taughte, or delyuered by tradition and preached in al churches, of the preachers and disciples of Christ, without profitte, but it is a thinge by alwayes profitable, and to god chefly thankefull, or acceptable, to make a manifest memory of thē (that haue departed in a ryghte faith) in the diuine, and very noble workes. What els, good reader, I beseech ȳ, ment this great clerke, and auncient father, by these dyuyne and very noble wordes, than dirige, masses, and other lyke prayers, offred to god for them whiche dyed in a true faith of the apostles of Christ the truth, and to whome the

holy goost, the spirite of ye truth, wyd teache all truth, accordinge to christes promysse taughte this lesson, and the same is preached in al churches. Thou doest beleue that infantes, or yonge children ought to be baptised, and that baptisme auaileth them thorough the fayth of the church, to the attainemente of remyssion of originall synne, grace and glorye, and yet that can not be proued by any scripture sufficientlye, but it is a tradytyon of christes apostles, left to the church without writing, as saint Dionise Paules scholer affirmeth, and Origen with many other, why therfore doest thou not beleue, that the masse is a sacrifice propitiatorie, and profitable both to the quicke and the deade, for as muche as the holye apostles hathe taughte the church, aswel the one as the other?

It is a traditiō of christes apostels to pray for the dead at masse as G. Nyssene saith, & Damascene doth affirm that they lerned it of Christe.

De eccle. hiera Origene ii. 6. in epist. Rom.

They whiche denye that chyldren shulde be baptised because there is no plain scripture for it, are cōted heretikes of the sect of the anabaptistes, only because the holy apostels taughte the churche that doctrine, and it hath ben obserued throughout al churches of the worlde euer since, therefore by that auctoritie, and reason they muste nedes runne into heresie, that denyeth masse & prayers, with other good deades to be auaileable for the deade, because it is a tradition of the apostles to praye, to geue almes, and saie masses for them, and it hath ben kepte accustomedly in all churches of Christe, from that time to this tyme, and shal be till the worldes ende (as Damas. saith) because it is a truth of our lord whiche shal abide for euer as Dauyd the pphet saith. Moreouer Damas. telleth

All catholike churches do baptise infantes, though that be not cōmaunded in scripture

Sermone pro defunctis,

lleth, that one Palladius an old
writer of hystories writing of a ho
ly mā called Macarius which had
wrought manye greate miracles,
thus saith of him. Quia faciebat p
consuetudine sua p defūctis pces,
scire q̄ desiderabat nūq̄d illis pdes
set, et cōsolatio illis inde proueni
ret, Deus amator animarū, uolens
hoc suo seruo, pluribus et certis ar
gumētis patefacere, cranio, q̄ exar
uerat, verbū ueritatis inspirauit, p
rupit enim cranium in hec verba:
Quādo pro mortuis offerspreces,
cōsolatiunculā sentimus. That is
to wit. Whā ỹ holy man Macari⁹
dyd, after his custome, pray for the
dead, and was desirous to knowe
whether ỹ he did any pfit to them
or no, & whether they had any com
forte thereof. God the louer of
soules, wyllinge to disclose or de=
clare this thinge by many & certen
reasōs making a proofe to his seruāt

A myracle
doone to
shewe that
prayers of
the quycke
do profyte
the deade.

dyd

dyd inspire the foremoost parte of a skull (which was) dried with the worde of truth, For the foremoost parte of the skull brast out, saieng these wordes. Whan ye doest offer prayers for the deade, we feele cōforte in aduersite. Lo here a great miracle, to proue this matter, as there are written in olde bokes many mo, whiche I wyll passe ouer, to be short and bring ones againe saint Damascenes saienge, which is this, Nisi hoc in oculis dei misericordis rectum foret, nunq; occasionem dedisset habendę memoriæ defunctorum in sacrificio illo incruento, & anniuersariorum, quę nunc inconcussa, & certiora (quam de quibus iudicandum sit) apostolica, catholicaq; ecclesia, ac populus domino collectus, pietatiq; deditus, absq; omni contradictione custodit. This is in oure speache.

Damas. contione de defunctis.

Idē hrbet D Hugo Aetherianorum lib. de regressu animarum ab inferis:

Except

ceepte to praie, and to offer sacrifice at the masse for the soules departed shulde be in goddes mercifull lighte, righte, he wolde neuer haue giuen an occasion of a memorie to be had for the deade in that vnbloudye sacrifice, nor of anniuersaries retourninge euery yeare ones at one tyme. Thus moche I haue said of the olde doctours iudgementes in this matter, touching the sacrifice of the holy masse, and the offeringe of it to god, both for the quicke and the deade also, vpō the which doctrine they are al and wholye agreed, and therefore no wise, a godly christen man, or woman will rather beleue Martyn Luther, Bucer, Bullynger, Melancton, John Fruth, Bale, or any of that yll heare, then all these auncient fathers, of the whiche some were taughte, and instructed by ꝑ apostles

God gaue an occasion of the sacrifice of the masse to be offered and yeares mindes to be kept for the deade, as S. Damascene doth affirm

apostles, & some by their disciples & scolers, & therfore no mā ẏ wise is or godly wil doubt, but they did know the truth much better, than any mā of a later time, not lerning it of thē and their bokes. All the doctours of christes church do affirme, ẏ the masse is a sacrifice auailable, both to ẏ quicke and the dead, Luther Jhon Frith, wt a rablement of like rascalles denie it, whether party wilt ẏ good reader, beleue al these holy fathers, or these leude & vnlerned later writers? be ey natural reasō & wyt, yf nothing els shuld persuade ẏ rather to beleue these aūciētes, thā these other whichnow write, like to thē neither in yeres, nor lerning. Valeriꝰ Maximus sheweth that the Romanes dyd in a matter, risen betwene two men, of the which the one was of muche honestie, and fidelitie, & the other

An hystory of Valeriꝰ Maximus.

ther of very litle vertue & credēce
gyue sētence vpon the honest mās
part, for his truthe and honesties
sake when his aduersary laide a-
gainst hym a certaine cryme. The
story is this. Cū Marcus Æmelius
Scaurus vir clarissimus, ac explo-
ratæ probitatis, a vario Succronē-
si, uiro parū syncero, apud populū
accusaretur, atq; accusator longa
oratiōe peroraſſet, ille maximo cō
pendio vsus est, eo q; sua & populi
conscētiā fretus, non voluit oratio
ne cōtēdere. Querites (inquit) Va
rio Succronēsis ait, Aemilio Scau-
ro negat. Vtri potius Credēdū cēse
tis? quibꝰ verbis applaudēte popu-
lo falsā sibi intētatā litē cōsopiuit.
That is. When Marke Aemyle
Scaurus a man most honorable,
or famous and of goodnes well
knowen, was accused to the peo-
ple of Varius Succronēsis a mā
of lyttle pureness, or symplycytie,

and

and ẏ accusar had reasoned to an ende with a longe oration, Marke Aemile vsed a very shorte fourme, for because he trusted vppon hys owne cōscience, & the peoples also, he wolde not striue with reasonynge, but saide onely for his defence againste his aduersarie. O Romaines, Varius Succronēsis affirmeth (that I am gylty in this faulte) Aemelius Scaurus denyeth it. To whiche of these two doo you iudge credence shuld be giuē? with the which wordes he ceassed, or sette at rest the action, falsely entred against him, the people mouing their handes, or feete for ioy. Lo good reader, amonge the Romaines, which then were infidels, the famousenes, and surely knowē goodnes of the person, was a sufficiente cause, to geue sentence with a signe of ioye vpon the famous,

and

and good mannes syde saieng onely for his defēce that he was falselye accused, against his aduersary being yl ⁊ pleading his actiō with many wordes. The honourable and good Marke said to the people, myne aduersarye saith that I am gyltye, I saye naye, whether thinke you ought to be beleued. The people mouing their handes or feete for ioy, ẏ good mā Marke was discharged of that actiō thorough those his fewe wordes, for his goodnes, and fames sake. So in this presente controuersie of the sacrifice of ẏ masse, saint Dionise, saint Ignatius. S. Anaclet, saint Alexander, saint Clemente s. Cyprian, with all other catholycke doctours of all ages do saye that the masse is a sacrifice appeasinge goddes wrath, Martyn Luther Suynglius, Oecolampius, Bu

cers

Credence must be giuen to the old writers rather then to Luther & his scolers.

cer, Jhon Frith, with a greate rablement of that sorte, say nay, whether of these two partes doest thou iudge, good reader, rather to be beleued? wilte thou leade not with reason onelye, as the Romaines were lackynge faith, but also with faith, and gods worde (as I haue alredy proued sufficientlye) gyue iudgement with a token of ioy, on al those saintes syde, against Martyn & his scolers? ought not we to beleue them affirmynge the masse to be a sacrifice pacifienge goddes displeasure rather then Martyn, and his disciples, denyenge that it is so, especiallythe scripture, and the custome of all christen nations begon euē in the apostles tyme, & durynge hitherto without againe satenge of any one man are vpon theyr parte, and both these against Luther. But of the doctours sayenges this is sufficiente, now to the

he generall counsails of the whi=
che I wyll recyte very fewe
and than aũswere to myne
aduersaries groundes,
which they buylde
vpon, without
any sure
foundation.

¶ what generall councels haue
made mention of the sa=
crifyce of the
masse

In the coũcel kept
at Cabilon, this
was inacted. Vi-
nobis est, ut in oi=
bus missarum so-
lemnijs pro spiri-
tibus defunctorum ad dominum
deprecet. we haue thought good
ỹ in euery masse ỹ soules departed
shulde

shoulde be praied for to our lorde. ¶ The thirde councel holden at Carthago hath a lyke decre and other diuers, whiche I wyll passe by at this tyme, and go to the soilyng of myne aduersaries argumentes, grounded vpon scripture, wrasted cleane from the true, and right vnderstandinge of it, as it shall anon openly be seene to them, that be not holly blynded neither with malice, nor affection towarde the contrary part, for whom as persons nygh vncurable, I haue not taken this labour.

But to my purpose.

An aunswere to all Martyn Luters, and his scolers reasons made againste the sacrifyce of the blessed masse, by the which it dothe playnelye appeare vppon howe weake, and slender a grounde they haue builded theyr vngodlye doctryne in this controuersy, so that no wyse and cunnynge buylder, wyl hereafter build with them on that foundation, lest ꝑ hole house at the length fall downe on his heade, and so vtterly destroy hym.

NOwe good rede, after I haue sayd inough for the defence, and setting forth of the truth, I wyll by gods help take cleane away myne aduersaries weapons frō them wt which they haue warred, and yet do, but very vnmanly, against the truth, & no maruayle, syth they be so yll weaponed, and so slenderly harnessed, as we se that they are. The fyrst argument of theirs good rede, is gathered of ỹ holy prophet Osees wordes, which our sauiour recyted to the Iewes, as we rede in Matthews gospell the nynth chapter and they are these.

Osee. 6.

Matt. 9.

The fyrste reason against the sacrifice of the masse.

Misericordiā volo, & nō sacrificiū. I wyl haue mercy, & not sacrifice. Here we se (sayth the aduersaries of ỹ holy masse) that god wil haue

haue no sacrifice done to hym, and therfore the masse is not a sacrifice acceptable vnto god for the appeasinge of hys wrath towarde vs for our sinnes.

The solution.

Who is so pll lerned, good reader, among them, that haue anye knowledge in gods worde, that he doth not perceaue how weake this argument is? For god ment by his prophet Osee, and also oure sauyour receyving the same words, that dedes, and workes of mercy, suche as are to teache ỹ ignorannt, to cõuerte the sinners to god, to forgiue men theyr offences, and other like, were more acceptable to hym, then any sacrifyce of beastes sleane, after the maner of tholde testament, whyche maketh nothynge against the sacrifice of the masse. That this was gods meanyng, it dothe euydently appeare by the text folo

wynge, whiche is this. Sacrificium & scientiam dei magis q̄ holocausta. I wyl rather haue sacrifice & knowlege of god, thā sacrifices holy burned. Here we se that god dyd not vtterlye denye, ỹ he wolde accept sacrifice, but that he wold that we sholde offre rather to hym the sacrifice of pitie, or mercy, and the knowlege of him, then other carnall sacrifices. Sainte Iusten against one Faustus, and also wytynge of gods cytie, doth approue this exposition saienge. Hoc dicto nihil aliud, q̄ sacrificium sacrificio prelatum oportet intelligi. By this saienge no other thynge ought to be vnderstaude, than a sacrifice to be preferred before a sacrifice, that is the sacrifice of almes, pity, compassion, with soch other to be more esteemed of god, than the sacrifices offered to him after the custome of the

S. Clement in the firste booke to S. Iames vnderstandeth the prophets wordes of Christes time whan the sacrifices of thold lawe shulde ceasse so that than god wolde haue no such sacrifice.

Lib. 20. ca. 16

the olde lawe. He that wyll reade the nynth, and the twelfte chapter of Mathewe, shall fynde that oure sauyoure thus vnderstode the prophetes wordes nowe recyted.

Moreouer Christe ment by those the prophetes wordes, that sacrifices done without faith, and workes of mercye were not pleasaunt, nor acceptable to god, as it dothe appeare by Esaye the prophet, in the firste chapter, and also in dyuers other places of the prophets, but yet the same ioyned with faith loue, and almes, were acceptable to hym, or elles why shuld he haue commaunded them to be offred to hym: wherefore this argument is cleane put away. Nowe to the seconde reason made against the sacrifyce of the masse, whyche is this.

The holye apostle saint Paule (saith

The seconde argument.

(sayth Luther) writing to the Hebrewes ỹ seuenth chapter, sheweth that this difference is betwene a priste of the olde testamente, and of the newe, that a preist of the old lawe, is not one, but diuers, because they were mortall, (and so one ought to succede an other) and the preiste of the newe lawe, is but one onelye, for as moche as he is immortall (and needeth none to succede hym, for the supplyenge of hys rome), and therefore it were a thynge verye inconuenyente to affyrme, that there is anye sacrifyce in the newe testamente, for the offeringe, of the whyche Christe onelye shulde not be sufficyente, But one preist muste succede an other frome tyme to tyme, tyll the worldes ende, as it muste needes folowe, yf the masse were

a sacry-

sacrifyce, Therefore it is none, but a remembraunce onelye of the sacrifyce once for al, offered to god by Chryste on the crosse for oure synnes. Hytherto Luther and his scholers.

To the whiche thus I aunswer briefly, that the verye same hoste, and sacrifice is offered in ỹ masse, which was ones offred vppon the crosse, but it was there offred with bloudesheddynge, and here in the masse it is offered wythoute bloud sheddyng, so that the maner of offerynge is onelye dyuers, and not the sacrifyce it selfe, and therefore there is but one heade, and cheife preiste in the newe Testamente, Christ our saupoure, whiche daylye offereth hym selfe a sacrifice in ỹ masse to his father for our synnes & the preistes as ministers do offer in his name and person, saieng at

The solutio

their

their masses. Hoc est corpus meũ, & non, hoc est corpus christi. This is my body, & not, this is Christes boope. Nowe it is no inconuenyence, noz against Paules mynde, that one, and the same hoste, oz sacrifice shulde be offered of onelye Christe, a preiste after the ozder of Melchisedech, and yet a multitude of preistes, as mynysters to be required, accozdynge to Paules say, enge. Sic nos existimet homo ut ministros Christi & dispensatores mysteriorum dei. That is to saye. Let a man so esteme vs as the mynysters of Christe, and the dispensers, oz stewardes of goddes mysteries, oz secretes hidde in wozdes oz ceremonyes. Nowe thou seeste, good christen reader, that this reason is of no strength, against the sacrypyce of the masse, and therfoze I wyll recyte the nexte, whiche is of

1. Cor. 4.

like force, & it is this in fourme, is here followeth, collected and gathered of sainte Paules wordes wrytynge to the Hebrewes, which thus sayeth.

Sine sanguinis effusione nō fit remissio. Remissiō of synne is not without pourynge out of bloude, But at the masse there is no pouring out, or sheding of bloud, therfore the masse is no sacrifyce propitiatorye, obtaining forgiuenesse of synnes, and the fauoure of god. The thyrde reason. The solution.

This reason is grounded vpō the wronge vnderstandynge of s. Paules sayenge. For we maye as well proue by this autorite, that remyssion of our synnes commeth not by baptisme, penaunce, the hearing of goddes worde, faith, hope, nor any other lyke thynge, as that by the masse forgyuenesse of synne happeth not to vs, because when Expende hęc lector & iudica.

these thynges are receyued, there is no pourynge oute of bloude, as there is none in ẏ masse. Therfore let vs se what Paul ment by these his wordes, which is easely found out by ẏ wordes nexte afore in the letter pertainyng to the same sentence, and they are these. Et oia pene in sanguine, secūdū legē mūdāt And all sinnes almost, after ẏ law, are made cleane in bloude. Lo he saith almost all, and not all, and therefore the other part of his sentence, whiche is alleged aboue againste the sacrifice of the masse, ought to be thus takē, almost without pouryng out of bloude remission of synne is not, for els he had spoken playnely against the lawe, which maketh mention of an oblation vnblouddy, wont to be offred to god for remission of sinne, that was made ex simila, that is of fine meale

Aduerte lect.

Lett. 2. Heb. aliud Sabach, aliud Nuncha, aliud Misath.

meale of coꝛne. Also by the water, called aqua expiationis, that is the water of clenſinge, oꝛ purgyng, of the whiche the booke of numbers ſpeaketh, ſynnes were foꝛgiuen, & not only vncleanes of the bodye was purged, and yet bloude was not alway ſhedde whan this was done, but ones befoꝛe thꝛough ſleynge of a redde heffar to make that water, Thou mayſt ſay, good reader, that although Paule ment that nothinges almooſte, whiche were vncleane, in the olde lawe, were made cleane without bloude ſheddynge, eyther euen than, oꝛ beforе, yet that ſaieng of his may be applied to the time of the new law, foꝛ aſmuch as in this time there is no remyſſion of ſynnes giuen without bloud ſhedding, that is to wit, withoute the vertue of Chriſtes bloude

Num.c.19 S. Paule ſayeth, that the bloud of goates, and of bulles & the aſhes of a heffer ſpꝛi cled, dꝛyde make holye oꝛ pure the defyled, as touchynge the vnclean nes of the fleſh and in the tenth chapter he affyrmethe that it was impoſſyble that ſynnes ſhulde haue bene taken awaye by the bloud of bulles and goates.

bloude onee ſhedde on the croſſe, & that the ſame is applyed to vs by the maſſe, as by the other ſacramẽtes. Without faith in the ſtrenght merite and vertue of this bloude ſheddynge than to come, no ſacrifyce of the olde teſtament dyd put awaye ſynne, finallye it maye appeare by the letter of this chapter that Paule mente here by remyſſion, the purgynge of certaine irregularites, and vncleanes of the body, and fleſſhe, rather than forgiuenes of ſynne, the triall and iudgemente whereof, I referre to the learned, and wyll go forwarde to the reherſall of the nexte argumente, whiche is this, taken out of Paules epyſtles to the Hebrewes, thus wrytynge.

The fourth reaſon. Hebr. 9. ſemel.

Chriſtus ſemel oblatus eſt ad multorum peccata exhauriendа, Chriſte is ones offered in ſacrifice

to

to consume, or to take away many mennes synnes, vppon this that Paule affyrmeth, that Christ was ones offered vp in sacrifice for our synnes, they argue, and reasō that the masse is no sacrifice, for then Christe muste neades be offered, as often in sacrifice, as masse is sayde, the which is plaine against saint Paule, sayenge, that he was ones, and not often tymes offred for mennes synnes, and therefore it must neades folow that ẏ masse is not a sacrifice propitiatorye, or purchasynge to vs grace, and forgyuenesse of synnes.

This reason though it be iudged neuer so stronge, yet it is but very weake, and of lytle force. For (as s. Austē saith) Christ was ones offered for vs, and yet if we beleue and remember his comming to vs he is dayly offered for vs, so that albeit

The solution.

Christ was offred by the preistes of tholde law in figures and hoffereth hym selfe at his laste supper whan he offered the paschall lambe

albeit he was ones offered on the crosse, where he shed his precious bloud, and died for all the worldes offences, and that beynge a preist, and exercysynge also a preistes office after the order of Aaron, yet he offered him self vnder the fourme of breade at his last supper (as I haue proued before sufficiently) & daply dothe offer in the masse by ye ministery of the preiste, after thorder of Melchizedech, which made sacrifice to god with breade and wyne, as ye Genesis sheweth, wher of I haue entreated afore at large S. Iusten saith the. xxiii. epistle whiche he wrote to the byshoppe Bonifface: was not Christ ones offred in sacrifice in hym selfe, and yet he is offered in the sacramente not only on al the feastes of easter but euery day also for the people: That saint Paule ment onelye in

Gen. 14.

this

this place of the deathe of christ, and that his blouddye sacrifyce was ones done for al on the crosse, and nothing of the sacrifice vnder the fourme of breade and wine, whiche was fygured by Melchizedeches sacrifice, it appearethe plainly by certaine wordes of that same chaptre, whiche are these.

Neq; ut sæpe offerat semetipsum, quēadmodū pontifex intrat in sancta p̄ singulos annos in sāguine alieno, alioquin oportebat eū frequēter pati ab origine mūdi. Nūc aūt semel in cōsūmatione seculorū, ad destitutionem peccati p̄ hostiā suā apparuit. Not ý he shuld offer hym selfe oftentimes, lyke as ý bishop entreth into the holy places, euery yeare with the bloude of an other, or els he muste neades haue suffred death often from the beginning of ý world. But now he hath

ones

ones appeared by his hoste, or sacri
fice in the ende of the worlde, to the
putting away of synne. Nothing to
be spoken more plainly, than this is
to declare that Paule ment of his sa
crifice, which is ioyned wt suffring
of passion, and death, that ones is
done, and offred for euer, and shall
be neuer offered againe, because
Christ dyed ones for our synnes
(as Paule saith to the Romanes)
Rom. 6. and shall neuer suffre death again
that notwithstandynge, he is of-
fred dayly in the masse withoute
passion, or paine, that we maye the
better, and the soner be partakers
of the grace, whiche he purchased
for vs by his deathe. But of thys
ynoughe, now to the nexte reason
of Martyn Luther.

The fyft the reason. Saint Paule saieth the nynth
to the Hebrewes, that yt Christe
sholde oftentymes offre hym selfe
in

in sacrifice, that than he must nea-
des suffre death often, but he can
not dye, nor suffer deathe oftenty-
mes, therfore he doth not offre him
selfe often in the masse, as he nea-
des muste, yf the masse were a sa-
crifice, wherfore the masse is no
sacrifice.

The solutiō

This reason is soyled alredy
in the aunsweryngе to the laste
argumente, whan I sayde that
Paule wolde that, yf Christ shold
sundry tymes offer him selfe in sa-
crifice in his owne fourme, by pou
ryngе out his bloude, as he dydde
ones on ẏ crosse, that than he must
nedes oftentimes suffre death, but
so he doth not offre hym self at the
masse but onelye vnder the forme
of breade and wyne, withoute all
payne, and sufferinge. Sainte
Jhon saithe in the Apocalypse.
Agnus occisus est ab origine mun

Urbanus Regius & his folowers saye vntruelye that we defendyng the masse to be a sacrifice, do crucyfye christ again as much as lyeth in vs.

di. The lambe, (chriſt Joh. i) was
ſleane from the beginninge of the
woꝛlde, not that chriſt thā ſuffered
Gala. 4. death (but many yeres after, whan
ꝑ tyme appointed (as ꝑaul ſaith)
was come) but ꝑ thā it was appoin
ted by gods pꝛoupdence ꝑ he ſhuld
dye foꝛ mans offences, & that his
death was fygured by the death of
Abel, and other lyke, beynge at the
begynnynge of the woꝛld, ſo chriſt
is offered in ſacrifice at the maſſe,
not that he ſuffereth there ageyne,
but that there he is offered foꝛ the
remembꝛaunce of his death ones
ſuffered on ꝑ croſſe, wherfoꝛe this
reaſon is cleane wiped away, & the
next anone ſhalbe, which is this,
cōpiled alſo of ſ. ꝑaules woꝛdes, ꝑ
x. to the Heb. where he thus ſaith.

The ſyxte reaſon. Lex per ſingulos annos eiſdē
ipſis hoſtijs, quas offerūt indeſinē-
ter, nunq̄ poteſt accedentes per-
fectos

fectos facere; alioquin cessassent offerri. &c. The law (saith Paule) neuer could make them perfytte, whiche came to it, by the same hostes, or sacrifices, whyche the preistes euery yere do offre wout ceassyng, or elles they shuld haue ceassed to be offered, for as moche as the haunters, or kepers of it, shuld not haue any lenger grudge, or cõscience of synne, vpon these wordes thus they reason. The sacrifices of tholde lawe were for ỳ cause often tymes (as Paule saith) offered, because they were weake, and not of strength to put awaye synne, & to delyuer mẽ frõ grudge of synne in their cõsciences, for yf they coulde haue done this, they shuld haue ceassed to be offred, whã they had done it, but ỳ sacrifice of chystes flesh, & bloud, ones offred vpõ ỳ crosse, was strõge, & sufficiente inoughe

1.Pet.2. 1.Io.2. Apo.2.

to take awaye the synnes of all the worlde, as the scrypture witnesseth in sundrye places. therefore by S. Paules reason, Christe ought no more, after his death to be offered in sacrifice, as he sholo necessarelye yf the masse were a sacrifice, wherfore it is no sacrifice.

The solution.

This reason hath some apparaunce of truth, though it be very false in dede. For saint Paule mēt ỹ the sacrifices of ỹ olde lawe were of them selues vnperfit, weake, & not able to put away mans synne, and therfore it was nedefull that many, and dyuers hoostes, and sacrifices shuld one succede an other from tyme to tyme, durynge that lawe, now christ is not oftentimes offred in sacrifice at masse, because his sacrifice done ones on ỹ crosse, was not able, and sufficiēt to take away al mens synnes, but because

men

men do dayly synne, and they haue
made to haue the vertue of that sa
crifice done on the crosse, ones for
all, applied to them, which is done
by the masse. Agayne in the olde
law, there was not alway one, and
the same sacrifice offered, but ma-
ny, and dyuers, for their feblenes,
and insufficiēcy, but so it is not in
the newe lawe, for there is continu
ally one hooste, and the very same,
is offered in the masse by the preist
whiche Christe on good fryday of-
fred vpon the crosse for our sinnes
although in the masse it is offred
vnder the fourme of breade and
wine, and was vpon the crosse vn-
der the forme of flesshe and bloud,
so that the sacrifice is one, albeit
the maner of offering it be not one,
but dyuers, as the flesshe raw, and
rosted is one thinge, thoughe it be
altered in his qualities. This is
sainte

S. Chrisostoms mynd, as it shall appeare in the soplinge of ỹ nexte reasō, which is this, gathered also out of Paules epistle to ỹ Hebre. the. x. chapter, where he thus saith Vna oblatione consummauit in sempiternū sanctificatos. Christe hath made perfecte for euer wt one oblation thē that are halowed, or made holy, Upon these wordes Luthers his scholers, make this argumēt.

Ho. 17. in Ps.

Urbanus Regius abuseth thys autoritie againste the sacrifice of the masse, as Luther his mayster doth.

The seuēth reason

S. Paule doth affirme, that christe hath made perfecte for euer with one sacrifice vpon the crosse, those which are sanctified, therfore we nede none other sacrifice beside that to make vs perfecte, before god, and therupon it folowethe ỹ the masse is no sacrifice.

The solution.

To this I saie, that it is great meruaile, that Martyn Luther wyll take oute of thys epystle of Saynte Poule, anye wytnesse a-

gaynste

gaynst the sacrykyce of the blessed masse, For as muche as he denieth the autozitie of it, and sayeth that it is not sayne Paules letter, But suche is hys maner, and others lyke to hym, that they are not ashamed to denye the autozitie of some bookes of scripture, the auctozitie of the churche, and the holy doctours, and yet whan they seme any thyng to make for the setting forth of their heresies, than they wyl vse the, but let this go. Saint Paule this mente by his wozdes aboue rehersed, that Chzist our sauiour, offring hym selfe to his father a sacrifice of swete sauoure, (as Paule saith in an other place) dyd make men beleuynge in hym, and doynge penaunce for their synnes, perfecte, and dydde take awaye their synnes accozdynge to sayne John baptistes sayenge.

Marke the theres, vnshamefulnesse.

Ecce

Ecce agnus dei, ecce qui tollit pec
cata mūdi. Lo the lambe of god, se
Jo.1. hym that taketh awaye the sinnes
of the worlde. This I saye Christ
hath done for vs, ones offeryng
hym selfe on the crosse, the whiche
Moses lawe, and all the sacrifices
of it, coulde neuer do (as S. Paule
sayth in this tenth chaptre) though
they were neuer so oftentymes of-
fered, and for this cause Christes
sacrifice done ones on the crosse
is perfecte, and sufficient to doo a-
waye all the worldes offences, whi
che is not offered againe at masse,
vnder the fourme of breade and
wine, for the vnperfectenes, and in
sufficiency of it (as I haue afore
often saide) but for the applyenge
thereof to vs, for the remembrāce
of Christes death, and the greate,
and tender loue, which he shewed
towarde vs in the time of his pas-
syon

sion, that therbye we excited, and moued, sholde loue him tenderlye againe, and finally, for the attainement of that grace, whiche Christ dyd merite, and purchase for vs, offerynge hym selfe on the crosse to appease his fathers wrath. Many men are shamefullye deceyued in this matter, puttynge no difference betwene the merite of remission of synne, and the applyeng of suche merite. The church of Christ neuer taught otherwise, than that Christ onely was a sacrifice deseruynge, or meritinge grace, and for giuenesse of synne for vs, the only pryce for the raunsom of the hole worlde, and the only redemption, whiche boughte vs with the pryce of his precious bloude, and yet the masse is a sacrifice representynge and aduertisinge vs of Christes blouddy sacrifice, and deth, by the whiche

Note how many men are deceued in valuinge of the vertu of christes death.

1. Cor. 6. 7
Ti. 2
1. Pe. 2.
Apo. 1. 5. 14

which, the grace (as I haue alreadi sayde) and remission of synne, that christe through that his sacrifice dyd merite for vs, is applyed to vs. If thou wylt say that christ (as Paules mind was) did so take awaye al synne with that his one oblatiō, or sacrice done on ꝑ crosse, that we neade nowe no sacrifices for the purgynge of synne, than what nede we the sacrifice of confession made to god, of laude, than kes gpupnge, of a contryte harte, of mortifienge our affections and lustes, of almes, & semblable other whiche god commaundeth in scripture to be done? wherefore thinke not, good reader, that saint Paule ment, that christe had so satisfyed for oure synnes, with that his one oblation doone on the crosse, that thereby all other sacrifices are annulled, abrogated, and abolyshed

cleane

deane, as vnfrutefull, and vnne-
ceſſarye, but onely to declare of
what, and how greatte efficacie,
force, and ſtrength that ſacrifice
was and is, for the takynge away
of ſinne, and makyng a man (be-
leuynge, and repentyng for his vi-
ces committed) perfect before god,
whiche al the ſacrifices of the olde
lawe, a thouſande tymes and ofte-
ner offered, coulde neuer bryng to
paſſe, and therefore they ought to
be forſaken, and lefte of, Chriſtes
onelye ſacrifice receiued, embraced
and obſerued. This was ſainte
Paules onelye mynde, as the let-
ter it ſelfe eupdentelye ſhewethe.
But yet ye wyll perchaſe ſay to me,
CHRISTE dydde ſufficiently, In obiectiõ
& perfectly ſatisfye for our ſinnes
with this one oblation, and made
the ſanctyfyed, perfecte for euer
(as ſaint Paule here affirmethe)
ther

therfore there is no neade at all of the sacrifice of the masse, to satisfy for our sinnes, or to make vs perfecte afore god. This is a greate blyndnes of men. Dyd not christ also sufficiently faste, wepe, & pray for vs, & yet we must fast, wepe, & praye for our sinnes forgiuenesse: dyd not he also pray, being in this
Heb. 5 world, sufficiently for our trespaces, and that notwithstandyng he
Ro. 8: Heb. 9. cesseth not to praye for vs? Therefore, lyke as god dyd make al thinges perfect within the space of. vi. dayes, and yet he worketh euen
Gene. 1. now (as christ sayd) in conseruing the same his creatures: so christ w one oblation dyd sufficiently, and perfectly worke our saluation, me eytynge for vs grace, remyssion of synnes, and glorie, and yet he ceasseth not, nor will tyll the worldes ende, to worke oure healthy, and sal

uation

sation, by the holye sacramentes, and diuers other meanes, wherby we are made partakers of that his moost sufficient and perfect oblation, and sacrifice, or els we shoulde be damned for euer. Reade Chrysostome the. xvii. homilie on thys epystle, in whom thou shalt fynde that the preiste, at masse doth offre christ in sacrifice, notwithstãdinge that Paule saith that Christe dyd make vs perfect with one oblatiõ. Of this sufficient, now to the next reason, set lyke wise out of the same Paules epistle, where he thus sayeth.

The eyghte reason

Vbi peccatorum remissio, iam non est oblatio pro peccato. That is. Where or after there is remyssion of synne, forthwith there is no oblation for synne, to these wordes they adde. But christ hath through his death, and oblation done vpõ the

the crosse, taken awaye the synnes of all the worlde (as manye textes of the scripture do wytnesse) therefore there remaineth no sacrifice, or oblation necessary for ꝑ doyng awaye of synne, and so the masse is no sacrifice for synne.

Lib. 4. de trinitate.

Saint Hilarye, good christen reader, sayd wel, that he is a good and a mete reader of the scripture whiche bringeth not to hym in his sayinge or heade the vnderstādyng of it, labouring to make it seme to signifie that thyng, which he hath afore conceaued, and fantisied, but taketh the vnderstandynge of it of the causes, why it was writtē, and the circumstaunce of the text. As Martyn Luther, and his scholers do not, but cleane contrary. These wordes of Saynte Paule make as muche againste the sacrifice

crifice of laude, thankesgyuyng to god for his benefites, of penaũce & such other, as against the sacrifice of the holy masse, as it is euydente, & therefore let vs see, what Paule ment by them. Truelye his mynde was to shewe vnto the Jewes, which wold that the olde law and the sacrifices of it shoulde be kept with christes gospel, and that his death was not a sacrifice sufficiente to put awaye mannes sinne but it was nedefull that the olde sacrifices shulde helpe thereunto, that Christe by offeryngе hym selfe ones vpon the crosse dydde so perfectely, and sufficiently take awaye synne, that afterward there neaded none other sacrifice of Moses law (than abolyshed) no nor it was not necessarye that Chryste shoulde dye agayne to offer efte-

Thesolutiõ

eftesones sacrifice for synne, as thoughe that one sacrifice done on the crosse were not sufficient. This is nothinge againste the sacrifice of the masse, for as muche as that is not a sacrifice of Moses lawe, nor yet distincte from the sacrifice of the crosse, but the selfe same, thoughe the maner of offrynge be dyuers. For on the crosse Christe was offered vnder the fourme of flesshe and bloude vysyblye, wyth shedynge of his precious bloude, but in the sacrament at masse he is offered vnder the fourme of bread and wyne inuisibly, and yet this dyuersitie of offring doth not make the sacrifice dyuers, but it remainethe euer one, lyke as the flesshe rawe and rosted, is one, and a man clothed, and naked. But yet some peraduenture wyl say, yt our synnes be forgyuen, & done clane

Chrisosto. ho. 17. im. Heb.

awaye

waye by chriſtes death, and ſacri fice, why ſhuld we neade to haue the maſſe ſayde, and chriſte therin offered in ſacrifice for them? I ſay to that fonde queſtion, that as wel they may aſke why ſhuld baptiſme penaunce, faſtynge, almes, prayer, fayth, hope, feare, charite, and ſuch other be neadfull, ſyth our ſynnes are forgyuē by chriſtes paſſion? Maye it not be ſayed to theſe men as chriſte ſayed to the Iewes Erratis neſcientes ſcripturas, ye do erre or go out of the waye knowynge not the ſcriptures, becauſe they thinke that chriſt hath by his deth ſo taken awaye ſynne, that there is none remaynynge amonge vs. For than wherefore ſhulde chryſte teache vs to praye for remiſſion of oure ſynnes? Why ſhuld penaūce be preached for remyſſion of ſynne as chriſte ſayde it ought? for what

An obiectiō commōly moued of folcs vnlearned.

Theſolutiō

Matt. 22.

A groſſe errour of many men.

Matt. 6. Luc. 24.

cause dyd christe geue to his apo-
stels, after his death, and resurrec-
tion, autoritie, and power to remit
Joan. 20: Acto. 2. the penitent persons synne, yf they
dyd confesse them: Why dyde
Peter commaunde the people to
do penaunce, that they myghte be
baptysed for to receaue remyssion
of theyr synnes, yf Christe hadde
in dede and in effecte, so done a-
waye synne by hys deathe, that
noone shulde afterward remaine:
They whyche wolde gladlye lyue
after the flesshe, and the leude lu-
stes thereof, do laye all on Chry-
stes backe, sayenge that he hathe
doone sufficyent for vs, we neade
to doo nothynge, but Saynte
Paule euen in thys epistle the .b.
chapter, teacheth vs an other lesso
sayenge: Christus factus est omni-
bus obtẽperãtibus sibi, causa salu-
tis

eterne. Chryste is made the
cause of euerlastinge saluation, to
all them which do obeye him. Loo
we muste obeye Chryst, commaun
dyng vs to beleue, to hope, to loue
aleare god, to prayse, and to kepe
his commaundementes, or elles
Chryst shal not be to vs a cause of
euerlastynge saluation, although
he hath dyed for vs, that we shuld
be saued, but rather an occasion of
our damnation, as Symeon said
to oure Lady. Ecce hic positus est
in ruinam multorum, Lo this thy
sonne Chryst is put to make many
fall, or extremely to decaye. Ro. 8.
Hęredes dei sumus, si tamē cōpati
mur, ut cōglorificemur. 2. Tim. 2. si
cōmortui fuerim⁹, et cōuiuem⁹, si
sustinebim⁹, & cōregnabimus. We
are gods heires (saieth the Paule) yf
we suffre wyth Chryste, that we
maye be glorifyed wyth hym.

Jf we dye wyth Chryste, we shall liue with him, yf we suffre, we shall reigne wyth Chryst. These conditions, and manye other, are required by the scripture as necessary for to attayne lyfe euerlastinge, thoughe George Joye calleth them the honourable fathers Steuenlorde by sshoppe of Wincheſter, as thinges of his inuention. To be shorte, yf only christes passiō were sufficiente to saue vs, withoute any thinge done of oure parte, than all men shulde nedes be saued (for christe dyed for all the hole worlde, as John testifieth) the whiche is manifestly against the scriptures. Againe, Jf this were trewe take hell awaye cleane, as touchynge men at the leste, doest thou not se reader, that Lactantius sayd wel. Argumēta ex falso petita, ineptos, et absurdos exitus semp habent.

1. Jo. 2.

De. orig. err. li. 2. ca. 6.

That

That is, argumentes fet, or gathe
d of a false principle, haue alway
ryflynge endes, vnapte to the pur
pose, and folysshe. But I haue ta-
ryed ouer longe in the handlynge
of this argumente, and therfore I
wyll say therin no more. They yet
reason farther, after this sort, vpō
these saint Paules wordes, shame
fully wrasted from their true sence
Volūtarie peccantibus nobis, post
acceptam noticiam ueritatis, iam
nō relinquitur pro peccatis hostia
To vs, whiche do synne volunta-
rilye, after we haue receiued the
knowledge of the truth, now there
is lefte no hooste, or sacrifice for
synne, yf there be lefte no sacrifice
(sayth these men) for synne, it folo-
weth, that the masse is not a sacri-
fice propitiatorye.

The nynth reason.

To this I aunswere, that the
autours, and setters forth of this

The solution.

argumente, doo not vnderstande Saynte Paules wordes, or elles they reason vppon them againste their owne conscience, seynge that they make nothynge for any suche purpose, as in dede they doo not. For Saint Paule ment, that men offendynge after they had ones receaued the faith, and the truth of the gospell, beynge Christened, shulde not trust to be againe raunsomed, and reconcyled to god, by an other crosse, or by the deathe of Christ agayne to be crucified, and offered to god in sacrifice, as in the olde lawe, the sacrifyces were oftentymes offered for synne, for yf they had that hope, they shulde be deceiued, because Christ died ones for oure synnes (as Peter sayethe) & shal neuer dye againe, as Paule wytnesseth, for he lyueth a lyfe immortall, and euer shal. Thus saint

1. Peter. 3: Rom. 6.

Chri-

Chrisostome doth expounde Paul in thys place, sayeng. Hostia ultra non est, hoc est secunda. Crux ultra nō est, hostiam quippe hanc uocat. An hooste is no more, that is ỹ seconde crosse is no more, for he calleth this a crosse. Vna namq; hostia perficit in perpetuum eos, qui sanctificantur, non sicut iudaica. Cautos nos uult efficere, ne speremus ultra, secundū iudaicā legē aliam hostiam. That is to witte, For one hooste maketh them perfyte for euer which are halowed, not as the Jewes hooste. He wolde make vs ware, ỹ we shuld not trust to haue offered for vs an other hooste, after the Jewes lawe. Hytherto sayntе Chrisostom. Some expounde this text, that saint Paule shuld meane that they, whyche do synne after they be baptised, and haue receiued ỹ fayth, & continue in synne, doing

The iewes hostes often tymes offered could neuer make men perfit in their consciences, as Paul saith Heb. 9.

no penaunce therefore, shuld take no profitte by christes deathe, but harme rather, because they shalbe more greuously punysshed (not lyuynge after their profession, and fayth) than yf they had neuer bene christened, as Christe and Peter
Matt. 11. 2. Petri. 2.
do say. This toucheth them, which folowyng madde Martyn Luther do beleue that only faith, without good workes shulde be sufficiente to saue them. Finallye this texte maye be vnderstande of them, that synne of malyce, and do reioyce in their yll dedes, of whome Salo-
Proverb. 2.
mon speaketh, sayeng. Lætantur cũ malefecerũt, & exultãt in rebus pessimis. They reioyce in their myndes (whiche they shewe also outwardely by sygnes) whan they haue done yll, and do bragge, or leape out with excedyng gladnes, in warst thinges. The sacrifice of christ

christe done on the crosse, can pro-
ffitte these men nothynge excepte
they amende and repente. For as
muche as the meanynge of these
wordes, do depende vpon them,
whiche wente a lytle before, wher
by Paule dydde exhorte the Heb.
to stirre, and prouoke one another
to loue, and good workes, that no
man in tyme of persecution shulde
forsake the churche, or congrega-
tion of ỹ faithful, I thinke Paule
ment, that neither christes sacri-
fice ones done on the crosse coulde
saue them, that dyd leaue the com
pany of the christened, and forsake
their faith in christe, nor any other
whiche they shulde loke for. But
yet I do not preferre this myne ex
position before saint Chrisostoms
whiche semeth to me verye ryght,
and true. The nynth reason made
againste the sacrifice of the masse,

is this.

The tenthe reason.

Sainte Paule saith, deus erat in christo mundum sibi reconcilians, non reputans illis delicta ipsorum. God was in Christe, reconcylynge to hym the worlde, that is al people of the world, not imputing their sinnes to them. Upon these, & such other textes of scripture, whiche do testifie that god is pleased through christes death, and we set in his fauoure, they reason, and argue, that there is no nede vtterlye of any sacrifice, to appease goddes wrath, and displeasure, toward vs conceaued for oure sinnes, for as much as he is alredye pleased by christes death, and blouddy sacrifice, and therfore the masse is no sacrifice propitiatory.

The solutiō

Matt. 3.

The aunswere to this argument is sone made, for they take wronge the scripture, which saith that god

is

is pacified, & appeased by chrystes sacrifice onces doone on the crosse, thinkynge that he is pacified indifferently to all men, and that christ toke awaye in deede, and in effecte al ỹ woldes sines, so that streighte withe, after his deathe none dydde remaine, whiche is plaine false (as I haue declared before) for than the Turkes, the Iewes, the Sarasons, with all other not beleuynge in Chriſte, and those that beleuing in hym, dyeng yet impenitēt, shuld al come to heauen, & shuld none be damned. Therefore the truthe is, that albeit Chrystedyed for al indifferently, yet those onely shal be saued by his deth, which do or shal beleue i hum perfitly, amēdig their liues through penaunce, hopig in gods mercy promised for his sake to vs, loue god & their neighbours as thē selfes, fear god, giue almes

to

to neadye, doo prayer and obserue gods commaundementes. These only shalbe saued by christes deth (I speake not of infantes) & none other, the whiche christ ment, sayenge. Hic est sanguis noui testamẽ
Matt.26. ti, qui pro multis effunderur in remissionem peccatorum. This is the bloude of the newe testamente, whiche shal be poured out for the remission of many mens synnes, he saith of many, not of al, because all men shuld not fulfill the aboue rehersed thinges, necessary for the attainemente of grace, and saluation purchased by his deathe, in the whiche, and suche other is contay
G. Joye. ned the cõditiõ, that George Joye mockyngly, and vngodly, callethe Wynchesters condition, in his vnlearned raylynge booke made against that honourable prelate, but to his owne greate shame, yt

he be

he be not shameleſſe, as it shulde appeare by that his boke, that he is. The confutation of whose tryflynge and deuyllysh boke, he that lysteth to se well set forth in his colours, let hym reade my lorde of Wynchesters aunswere made to hym, whiche is full, on euery syde, both of hygh wyt, and also of depe learnynge. But my lorde neadeth no more my commendation, than the sea water, or the sone the light of a candell, therfore I wil speake no more of his prayse, but go forth on my purpose, to the confutation of the next argument, which thus they make.

The honourable lorde bysshoppe of wichesters boke.

That whiche is a signe, and a representation of a sacrifice is no sacrifice, But the masse is a signe, and a representation of christes sacrifice, onces offered by hym on the crosse for our synnes, Therefore it

The tenth reason.

is

is no sacrifice.

This argument hathe Urbanus Regius without any proufe of it as though it were inoughe for hym to saye it onely.

They proue the seconde part of this argumente (whiche nedeth no proufe) by christes wordes saying, Do ye this for my remembraunce, whiche Paule also recyteth to the Corinthians, but they proue not the first parte therof, which is very false, folowyng therein certeine philosophers, whiche (as Lactantius testifieth) so dydde reason of all thinges, that were darke, and obscure, Vt ea, quæ asserunt, probata, & cognita videri velint.

In proœmio de opificiodei

That they wolde those thinges to seme proued, and knowen whiche they do affyrme, or approue. Where they saye that one thynge can not be a signe, a remembraūce, or a representation of a sacrifice, and a sacrifice also, that is false. For wherefore I beseche the good

reader

reader, maye not the masse be a sacrifice, and yet a memorye, signe, & representation of Christes sacrifice offred ones vppon the crosse, as well as the paschall lambe, was a verye sacrifyce in dede, as the scripture wytnesseth, and that notwythstandynge, a sygne and representation of Christes sacrifice to come. Exo. 12.

Chrisostome the seuententh sermon vpon the epistle of Saynt Paule to the Hebrewes plainelye saith that the masse is both a remembraunce of Christes death and sacrifice offered ones on the crosse, and also a sacrifyce not dystyncte frome that, but the verye selfe same, as wherein is offered the same bodye, which christe dydde offer on the crosse for vs. Truely we maye proue by that, that the masse is commaunded of CHRIST to be sayde for a remem

remembraunce of his death, that it is a sacrifice rather than the cõtrarye, after this sorte. That whiche is done in remẽbraunce of a thing passed, oughte to representente it perfytlye, and especiallye the chiefe parte therof, but the masse was ordeined of christe to be a memoriall of his deathe, whereat he dydde offer him selfe a sacrifice, and that was the cheife thing he than dyd, therefore the masse ought to represente and to put vs in remẽbraũce of that sacrifice, whiche it can not do, excepte it be a sacrifice, wherefore it is a sacrifice. Fynally christ saide not, do ye this onelye for the remembraũce of me, for than that texte shulde make muche more for myne aduersaries purpose, than nowe it doth, The nexte reason is this.

Christes

Chriſtes oblation, and ſacrifice offered on the croſſe was mooſt ſufficient, and puiſaunt to take away cleane all the ſynnes of the worlde, for as moche as it was offred by hym whiche was bothe god and man alſo, defiled with no ſpotte of ſynne, therefore we haue no neade of the ſacrifice of the maſſe to purge vs of ſinne, and they whiche do ioine this ſacrifice with chriſtes ſacrifice ones offered vppon the croſſe, do ſeme to diminiſhe the myght, vertue, efficacy, & ſtrength of Chriſtes ſacrifice, ſhewing ther by that it is not of it ſelf ſufficient to delyuer vs from ſynnes daunger, but that it wanteth helpe of ỹ ſacrifice of the maſſe. The twelfe reaſon

Many me thinke this a ſtrong reaſon, whan in dede it is very feble, and weake. For as no learned man that is catholique, doth deny Theſolutio

that Christes sacrifice offred vp-
pon the crosse is sufficiente, and
of vertue inoughe to do awaye all
synne of the whole worlde, euen so
no good Chrysten man, nor womā
wyll saye nay, but that this chry-
stes death, and sacryfyce must nea
des be (as I haue oftentimes said
afore) applyed to vs by the sacra-
mentes, and other meanes prouy-
ded of god therevnto, amonge the
whiche the sacrifice of the masse is
one not of leste necessitie, as it ap-
peareth before in this booke suffi-
cientlye declared, and therefore I
wyll let that passe, and go forward
in this matter to the disprouynge
of the nexte reason, whiche is thys
set forth by one Urbanus Regius
in latyn, & translated into englysh
by Wyllyam Turner.

Wyllyam Turner Ch. xiii: reason.

If they worke (saith he wiselye
lyke him selfe) with their dayly sa-
crifice

crifice (as they cal it) remyssyon of synne, I pray you thē, what sinnes dyd the bloude of the newe and euerlastynge testament take away?

Urbanus Reginus reason

Dyd euer man heare, or reade, so fonde, and folyshe a question, as this is? Who sayth that the masse, or the sacrifice therof, doth take awaye synnes withoute the vertue of the bloud, whiche Christ shedde for the establyshemente of the new testamente? Who doth not ascribe the forgyuenesse of all synnes vnto Chrystes deathe, and sacryfyce offered to god on the crosse, as the onelye meryte or merytoryous cause thereof? Agayne what man, excepte he wante fayth, wytte, or learnynge, wyll denye, but that the meryte, vertue and strēgth, of that CHRISTES bloud shedynge, muste neades be applyed to

Thesolutiō

vs by the ſacramentes, and other
neceſſarye meanes, that we maye
thereby be made partakers there-
of, for the remyſſion of our ſynnes
obtayninge of grace, and ſaluatiō
euerlaſtinge. Now the maſſe (as I
haue declared already ſufficiētly)
is an application of that Chriſtes
merytte, conſyſtynge in the offe-
ring of hym ſelf, a ſwete ſacrifice to his
father, for the pleaſinge and paci
fienge of his wrathe towarde vs
for our ſynnes, and putteth awaye
no ſynne, but thrōughe the vertue
of chriſtes deathe, and bloude, as
al defēders of it do affirm, though
Urbanus Regius, and his ſcolers
malicioufly do lare the contrary
to their charge. Further yet theſe
men reaſon, ſayenge.

The xiiii. reaſon.

Chriſte by his death hath ſatiſ
fied ſufficiētly for our ſynnes, and
with his bloud waſſhed thē away,

accor

accordynge to the prophecye of Esaye the.liii.chapter, he dyd beare our synnes, and was torne for our wickednes, of ẏ which it foloweth and is a good argument, that all the oblations, whiche are beside this, are vaine, and voyde, the whiche they pretende.

The solution.

Naughtye bookes

Hytherto Urbanus Regius, whose leude, and vngodly boke of the comparison betwene the newe and the olde learnynge, is among the people in english, to the poysonig of their soules, as many other naughty bokes be, the more is the pitie ẏ it is so suffered. God wolde that men, and women, nowe hadde no lesse zele to the truth, nor loue to their owne soules, thā the Ephesians (whiche were idolaters) had whan saint Paule preached to thē, that they wolde bringe forth their bokes of heresye and burne them,

The kynges maiestie syke a most Christen prince hath by hys proclamation redressed this matter

as they dyd their yll bookes, but to the argumente of Regius, whiche hathe as lytle learnynge in it, as godlynes. For what learned, or godly man wold reason after this sorte, Chriſte hath by his oblation ſatiſfied ſufficiently for our ſinnes Therefore all other ſacrifices & oblations be vayne & voyde: Doth not the ſcripture commaund vs to offer dyuers kyndes of oblatiõs & ſacrifices, notwithſtandynge the ſufficiencye of Chriſtes oblation, & ſacrifice: Reade ỹ. vii. the. xiiii. the. xxxiii. and xlv. chapter of the booke called Eccleſiaſticus in latyn, and in englyſſhe, the boke of ỹ ſonne of Sirach, where mentiõ is made of certen oblations, whiche Chriſtes death made not voyd, as ỹ oblatiõ of alines, & other dyuers. Doth not chriſt him ſelfe ſpeake of offeringe ſacrifice, in the ſyxte of

Matthew

Matthew: doth not saynt Paule Rom.12.
comaunde vs to offer vp our bodies a sacrifice to god? doth not saynt Peter make mention of offe 1.Petri.2.
ryngе to god spirituall hoostes, and sacrifices? doth not s. Paule calle the conuersion of the people Rom.15.
to the fayth an oblation? doth not Dauyd saye, Tunc acceptabis sacrificium iusticiæ, Than o lorde ye Psal.50.
shalte accept the sacrifice of righteousnes? Doth not he also commanude vs to do sacrifice saienge Psal.4.
Sacrificate sacrificium iusticie, & sperate in domino. Offer ye sacrifice of righteousnes, or verteous liuig, & trust ye iour lord, as though he had sayd, excepte ye liue well. yf ye had all faythe (as Paule sayth) your truste in god is but vayne, & rather presumption, than verye hope, or trust, as theirs vndoutedly is, which saye ye onelye fayth do Jacobi.2.
iustifie

iustifie men, or is sufficient to saue
hym without good workes, as S.
Rom.2. Paule, and Iames both, do plain
ly witnesse. Moreouer Dauyd spe
Gala.5. keth of the sacrifice of laude, the.c
and lyxte, and the hundred and.xb
psalme. Item, in the fyfty psalme
mention is made of the sacrifice
of a contrite harte. To be shorte,
dothe not sainte Paule saye, that
Heb.12. god is pleased, or appeased with
the hostes of liberalitie, and al-
mes geuynge? Who is therfore
so mad to say, that christes death,
& satisfieng for synne, hathe made
al these oblatiõs vaine, voide, & of
none effecte? Howe with christes
sufficient satisfaction it doth agre,
and stand, that the masse is a sacri
fice (whereby we are made partak-
ers of the passiõ of christ) I haue
oftentimes shewed alreadye, and
therefore I wyll nowe passe ouer
that

that thing, and reherse mo of their reasons. Vrbanus Regius againe thus saith (wyselye.)

To rayse vp a new oblation is to sette lytle by the firste. But they that defende the masse to be a sacrifice, do rayse vp a newe oblation. Therefore they set lytel by christes oblation, made on the crosse. The.xv. reason.

He proueth not the second part of this argument, because he sawe that it was playne false, and that it farre passed his witte, and learnynge to proue it. For no man setteth vp the masse, but Christ onely hym selfe (as I haue afore in sundrye places of this boke declared) and it is not a newe sacrifice, nor yet any other than that very selfe same, whiche christe dyd ones offer on the crosse, (as saint Chrisostom truely sayth) thoughe the maner in offerynge, whiche Chryste vsed in Homilia. 17. in hebre.

the tyme of his death, and now is vsed at masse is not one but dyuers, like as I haue opened before so that this reason is playn voide and of no strength. Moreouer the same Regius thus bableth verye fondly. Whan they say, that sinnes
In obiectiõ be releassed, and forgiuen in the sacrifice of the masse, it foloweth after their opinion, that that only sacrifice on the crosse did not satisfye for all synnes. This he sayth with
The solutiõ out all proufe of his saienge, whiche is very false. For it is true that sinnes are releassed, and forgiuen by the sacrifice of the masse, & yet Christe dyd sufficiently satisfye by hys sacrifice offered ones on the
1. Ioã. 2. crosse for all sinnes, as Ihon sayth in his first epistle the. ii. chapter. The masse, as a meane, and an application of christes bloudy sacrifice offered on the crosse, doth put

awaye

awaye sinne, throughe the vertue of that sacrifice, so ỹ the releassing of sinne by it, is & ought to be ascribed to christes death. We saye by baptisme, sinne is forgiuen, by penaunce, faith, hope, prayer, almes dedes, w̄ suche other, & yet it were great foly, and blyndnes to argue therupon that christes onely sacrifice dyd not satisfie for al sinne.

Now to Luther againe who thus reasoneth vngodly.

It is not lefull to set vp any sacrifice to be a worshypping of god wout expresse cōmaūdemēt of god or wout manifest scripture therfore, but there is neither expresse commaundement, nor plaine scripture, that the masse is a sacrifice, or ỹ the preist in it shuld offer anye sacrifice. Therfore it is no sacrifice

Ther. vi. reason

The first part of this reasō is false for Abel offred sacrifice which pleased god, wout cōmaundement or scripture

The solutiō

scripture, as the fourth of the Genesis doth testify, and Job also for his childerne. Furthermore al the catholyke doctours are cleane in this opinion, that Christe at hys laste supper dyde institute the sacrifice of the masse, and commaunded his apostles to offer there at his blessed bodye, and bloude in sacrifice, saienge, Hoc facite in meã commemorationem, Do ye thys for my remembrauuce. Luke. xxii. Finally we beleue many thinges not expressed, nor commaunded in the scripture, as the continuall virginitie of the mooste blessed, and honorable virgin marye Christes mother, for the denial of the which Saint Jerome called Eluidius an heretike. Also the baptisme of infantes or babes, can not be proued by expresse scripture, but only by tradition of the apostelles, as

Job. 1:

Merities not written expressely in scripture.

Origen

Origen, Sainte Austen, and Dionise Paules disciple do say. I passe by, diuers other thinges necessary to be beleued, althoughe scripture neither commaundeth them to be done, nor speaketh anye thinge of them, of the whiche I wyll putte forth shortely a boke, god willing. They yet reason thus against the masse.

Li:6.cō i Ro. Aduer. faustū lib. de. ecclesi. hierarch.

That can not be a sacrifice, whiche the preiste doth eate, because a sacrifice is wholly offered to god, and no part of it is turned to mās vse, but the preist doth wholly eate the sacramente. Therfore it is not a sacrifice.

The. xvii. reason.

O blyndnes of Luther, dydde not the Jewes eate the paschal, or passeouer lambe, and yet that was a sacrifice, as it appearethe in the scripture playnely? And where he saith, that a sacrifice is wholly offered

The solutiō

fered to god, and no peece of it tur
ned to mans vse, that is true only
of one kynde of sacrifice, called in
greke holocaustum, that is al bur
ned. For in the olde laue the iewes
dyd slepe beestes, wich haupnge
theyr bowelles taken out were
layed hole on the aulter, and bur-
ned, so that of these onelye no part
was turned to mans vse, the whi-
che Martin Luther applieth false
ly to all other sacrifices, therefore
this his reason is not worth two
peason, as this is not made by him

The xviii. reason.

The sacrament of thaulter is a
gage, or a pledge of gods promyse
made of the remission of sinne, and
obtaininge of life euerlastynge, by
the eatynge of it, as it appeareth
in Johans gospell, sayeng, he that
Joh 6 eateth of this breade, shall lyue for
euer, therefore that thinge, whiche

is

is consecrate in the masse, can not be a sacrifice, for as muche as one thynge can not be a gage, and also a sacrifice. Hytherto leude Luther without all learnyng.

The fourth on.

To this I aunswere briefely, that the masse is both a pledge, assurynge vs of the perfourmynge of gods promysse touchynge remission of synne, and the lyke euerlastynge, & also a sacrifice, in dyuers respectes. For it is a sacrifice, for as moch as it is offered of ỹ preist to god, after ỹ churches ordinaũce and a gage, or pledge, in as moch as it is geuen to vs of god, as a certificate, and an assuraunce of forgiuenes of synne, and glorie celestiall, at the lengthe to be of vs receaued, throughe the worthy eatynge of Christes bodye.

Wherefore thys reason is soyled

clcane

cleane. Nowe whan Luther thus argueth.

The.xx. reason. The sacramente is a gyfte, geuen to vs of god, as chriſte sayeth Accipite, take ye, this is my body but one thinge can not be a sacrifice, and a gyft, because the nature of a sacrifice is to be offred to god, and of a gyfte to be giuen of god, whiche are contrarye, and can not agre together in any one thinge.

The solutiō What ignorannce is this of this greate doctour, whome hys scholers are not ashamed to call Daniel, and the lanterne of the worlde, whiche brought the lyght into it? It (good christen reader) one thinge coulde not be bothe a gifte of god gyuen to man, and also a sacrifice, than Abell dyd offer no sacrifice, for those thinges whi che he offered, were the gyftes of god, as the text sheweth, nor Abra

ham

ham, nor Iob, nor the Iewes offe-
rynge of beastes, corne, and other
thinges by the cõmaundement of
god had ben any sacrifice, because
al those thinges were goddes gif-
tes, as al creatures be, accordyng
to the prophet Dauids sayenge.
Domini est terra, & plenitudo eiꝰ Psal. 23.
The earth is our lordes, and the
fulnes of it, are not the prayenge
of god, geuynge thankes to hym,
the confession of his name, geuing
of almes, with many other thiges
sacrifices, and yet they are al gods
giftes, as Paul saith. Quid habes 1. Cor. 4.
quod non accepisti? What hast ꝯ
(that good is) whiche thou haste
not receaued? Therefore the pro- 1 paral. 29.
phet Dauyd sayde. Tua sunt om-
nia domine, & quę de tua manu ac
cepimus, dedimus tibi. Lorde all
thinges are thyne, and we haue gi
uen to the, those thinges, whiche

Nihil deo preter q̃ sua damus.

we gyue no thynge to god besyde his owne. G. Nazianze. oratione. 16.

we haue receaued of thy hande. This ẏ church confesseth in the canon of the masse, sayenge. Offerimus præclarę tuæ maiestati de tuis donis, ac datis, hostiam puram, hostiam sanctam, hostiam immaculatam, panem sanctum vitæ ęternę & calicem salutis perpetuæ. We do offer to thy very excellent maiestie of thy lyberal or fre gyftes, & thynges geuen to vs, a pure hoost a holye hooste, an vndefyled host, holye breade, of euerlastynge lyfe, and the cuppe of saluation perpetuall.

Lo here thou seeste, reader, that the church, christes spouse (the foũdation and pyllar of the truth, to whome christe promysed the holye ghost the spirite of truth, whiche shulde abyde with it for euer, that it shuld not holly erre in the faith) doth

doth confesse one, & the same thing to be a gyfte of God, and a sacryfyce offered to hym. Ought not we rather to beleue this, than Martyn Luthers folysh bablyng, grounded vppon no learnynge? but of this sufficiente. An other argumēt of his framynge is this, whyche I do reherse, that men maye se his great and exceadynge ignoraunce in scripture, and not for any learnynge, or strength it hath.

Tua ex tuis tibi offerimus we offre to the sayne Chrisostom in his masse) thine owne thynges, of thyne owne

The sacramente of the aulter was called of Christe, whan he dydde institute it, the newe testamente in hys bloude, as it appereth the .xxii of Luke, But nothing can be both a sacrifice, and a testamēt, because a testament is receaued by the executour of the maker of it, and a sacrifice is offered to god.

The xx. reason

Lu.22. 1.Cor.11.

Thys reason is easelye

soyled, partely for as muche, as on lye the bloude of Christe is called the newe testamente and not the flesshe, and that improperlye, because the newe testamente is confirmed, and establyshed, by sheddynge of it, as the olde was by the bloude of beastes. Also the sacrament is called the newe testamente because it is a gyfte of the newe testament, or a thing bequeathed of Christe therin, as peace is, whiche Christe bequethed to his disciples whan he shulde depart from them by death, as John testifieth ẏ. xiiii chaptre. This notwithstandynge, it is a sacrifice, for as much as it is offered to god at masse, for ẏ quick and deade. A testament properlye, is an ordinaunce of a mans laste wyll, concernyng the distribution of his goodes, ratified and assured w̄ his death, as Paule saieth, and

Heb: 9.
Exo. 24.

Joan. 14:

Testamentum est institutio percipiendæ hæreditatis morte testatoris obsignata Heb. 9.

and so the sacrament of the aulter is not called a testament, as it is euident. Fynally the newe testamēt in an other significatiō, containeth the lawe of fayth, hope, charyte, the commaundementes, counsaylles, and the promisses of Chryste, after the whiche sorte the sacrament can not be called a testament, as euery learned man perceaueth, and therfore it is called the newe testament for two the first causes aboue mentioned, with the whiche it standeth very wel, that it is also a sacrifice, but of this reason I haue spoken inoughe, wherefore let vs here the nexte, thus fashyoned out of fasshyon.

Testamentum de quo christus loquitur, est ordinatio uitæ æternæ per gratiam indiscendæ, christi morte obsignata quod ideo dicitur æternum quod uita æterna est ab æterno preparata electis. & quod illa est æterna. Matt. 25.

The communyon or housle, of one laye man profyteth nothinge another, Therefore the preistes masse doth nothynge auayle the people, but onely hym selfe.

[illegible]c.xxi. [illegible]eason.

Dyd euer man heare, or reade afore Martyn Luther came, anye so fonde and folysh an argument? The apostels of christe, receauing their housell of hym, dydde therewyth profytte vs nothynge, therfore Christes consecration of the sacramente dydde profytte vs nothinge, Is this a good reason? Is it lyke of the laye mannes receauynge his housle, and of the preistes sayenge masse? who, but Martyn Luther is so ignoraunte, and blynde to affirme that? But the blynde leadeth the blynde, tyl both fall into the denne of heresye, and eternal damnation. Beware, good reader, of suche blynde leaders, leste thou repente, whan it is to late. Againe, thus Luther reasoneth, saienge.

One mā can not be baptised, or christened for an other, nor marry

a wyfe

a wyfe, for an other, therefore one can not offer sacrifice for an other,

This is a reason mete for such a teacher: why dyd not he as well argue thus, one man can not be christened, nor marry a wife for an other, therefore one can not praye for an other, nor giue almes for an other: Doth not that folow as wel as the other vpon his first proposition: Dyd not Job offer sacrifices for hys chyldrene: Dydde not the preistes of the olde lawe offer sacrifices for the peoples synnes: Doth not sainte Paule saye that euery preist, or byshoppe, is chosen to offer gyftes, and sacrifices, for mens synnes: beleue not therfore good reader, this dotynge ignoraunt techer, which erreth so plainly against gods holy worde, as ye seest in these argumentes alredye recited, that Luther did, & as thou

Job. 1.

Leui. 9.

Hebr. 5.

shalte

shalte se in the reasons now folo-
The xxii reason wynge, of whiche this is one.

The laye people do not offer sacrifice, whan they receyue the sacrament, Therfore ỹ prestes like wyse do not offre sacrifice, when they do eate it, and so the masse is no sacrifice.

The solutio This reason is so slender, and weake, that it is not worthye to be rehersed, much lesse to be confuted. The Jewes eatinge the paschall lambe, dyd not offer sacrifice, neyther the layte, nor the prestes, and yet the prestes dydde offer hym in sacrysyce, before they dydde eate hym, as the scripture sheweth manifestlye, after lyke sorte, the prestes of the newe lawe, thoughe in receauynge the mooste blessed sacrament, they do not offre sacrifice yet they do offer the body & bloude of our sauioure Christ to god, be-

fore

fore they take it, as the canon both of the greake, and also the latyne masse, playnelye declareth, wherefore this argumente is of no pith, ne strength, as ỹ nexte is, fourmed after this maner.

The xviii. reason.

If the masse were a sacrifice, or depyned by Chriſte, (as ye say it is) than it shoulde folowe, that the apostles at their masses, had offred sacrifice, ensuinge therein Chryste their maisters sample, and commaundement, byddinge them doo that whiche he had done hym selfe. But they dyd not offer sacrifice in their masse. Therfore the masse is not a sacrifice.

The solution.

Martyn Luther thus trauaileth to proue the seconde parte of this reason, whiche is that the apostles at their masse dyd not offer sacrifice, we reade (saith he) in thactes of the apostels, that they dyd breake

breake breade about the howses, & so they receiued it (which is vnderstande of the sacrament) and made no sacrifice, because sacrifice was and is nowe euer offered in the temple, and not in anye pryuate house.

The solution.

To this I say that that breaking of breade was but a distribution, or a giuing of ỹ holy body of chryst to the people which was before cõsecrated, & offred vnto god a sacrifice: For that is oftentymes in scripture, the signification of this worde frangere, to breake, as in the prophet Esaie the eyght and fyfty chaptre, where we read these wordes frange panem tuum esurienti, breake thy bread to ỹ hungry that is, gyue it to hym. Moreouer there were (belyke) some halowed places about those howses, in the wich the apostles sayed masse, and made

made sacrifice to god, before the temples were buylded. Fynally a temple is not vtterly necessarie to offre sacrifice in, as now experiẽce of the church declareth, and so by this aunswer, another of Luthers reasons is soyled, whiche is: that Christ at his maundye dydde not offer sacrifice, institutynge the masse, because he was not then in the temple, where sacrifyce should haue ben offered, but in the geste chaumber of a porter, where men dyd vse to souppe, for yf a temple hadde bene so necessarye to offer sacrifyce, that none coulde haue ben offered, excepte in it onelye, than CHRIST had not offered hym selfe in sacrifice at his death, whiche is agaynste the scrypture for than he was not in anye temple, but on the mounte of Caluary

Another reason of Luthers is soyled by the waye.

caluary, as the gospels do playnelye tell. This reason therefore is cleane, and clerelye doone awaye, yet Luther goeth forth thus reasonyng.

The. xrv. reason.

If the masse were a sacrifice we myghte therewith worshyppe, and honoure god. But we can not so do. Therefore it is no sacrifice.

That we can not worshyp god with the masse, he goth about this to proue, by the wordes of Christe, Jo. 4. written ỹ fourth of Johns gospel. Oportet eos qui adorãt deũ, in spiritu, & veritate adorare, They that do worshyppe god, muste worshyp in spirite and truth, therefore the masse, which is an outward thing can not serue anye thinge for the worshyppynge of god, as it shuld do, yf it were a sacrifice, and for that cause it is none.

Thefelutis

This reason is grounded vpon the

the yll takynge of chrystes wordes whiche do not exclude al outward thinges from the honouringe of god(as Martyn Luther and his scholers suppose) but they shewe that in the time of the newe lawe, ỹ figures, and ceremonies of tholde lawe shulde ceasse, and be anulled clerelye, so that it shulde be lefull for men to worshyppe god not only in the temple of Hierusalem, as it was duringe the olde lawe, but they shulde honoure hym in euery place in spirite, & truth. Also chrystment by those wordes ỹ the errour of thē, which did worship god in ỹ hyll, or mountaine called Seir, as the Samaritanes dyd, shulde likewise be taken awaye, as the text it selfe playnlye declareth, that chrystment, and therefore this letter maketh vtterly nothynge agaynst the sacrifice of the masse, whiche is no

cere-

ceremony of the Jewes law, nor er
rour of the gentiles, but a sacrifice
instituted by christ at his laste sup
per, the whiche he that doth offer
deuoutly to god, doth honour and
worshyppe hym in spirite & truth,
wherefore this argument is aun-
swered vnto sufficiently. Martyn
Luther woldhaue in the new law,
no outward sacrifice, suche as the
masse is, but only inwarde & spi-
rituall, as to offer to god our bo-
Rom, 12. dyes in sacrifice thorowe mortify-
enge our affections, and carnal lu
stes, to offer laudes, and thankes
to god for his benefites bestowed
on vs, with suche other sacrifices,
which euery christen man, & womã
offreth to god, & is therby a preist,
1. Pet. 2. as Peter & Jhon in the Apocalips
Apo. 1, 5. do witnes, and there is none other
preist no sacrifice, nor preisthoode,
but this only. Hitherto Luter, whi
che

che dyd not se, he was so blynded, or els he wold not se, such was his myscheuous malyce, that in the lawe of nature, men offered to god outward sacrifices, as Abel, Noe, Melch. and other dyuers, & were not content to honour god with in warde sacrifices onlye. Also in the tyme of Moses lawe the Jewes dyd likewise by goddes owne commaundemente, why therfore shuld not christen people after, semblable and lyke maner worshyppe god in the tyme of the newe lawe, sythe euery lawe hathe a sacrifice, or a sorte of sacrifices proper to it, as a kynde of preisthode also? Nor it is not to be marueiled at, whye saynt Paule so largely intreating of christes preisthode, and of the cõparison betwene hym, and Melch, made no mentyon of the sacrye

The. xxv. reason.

fice of the masse, which is after the order of Melchizedech. For sainte Paule speketh there only of those thinges, whiche myght make any thinge for the auauncynge, and settinge forthe of the excellency of Christes preisthoode, before the preisthood of Moyses lawe, to the entent, he myght cause the Iewes to leaue, and forsake that sacrifice of Moses, and cleaue onely to christes, beinge farre more excellente, and of greater strēgth to saue mā, than the other, to the whiche purpose, it shoulde nothynge haue helped, if he had entreated of christes sacrifice vnder fourme of breade & wyne, as it is euydente to all learned men, & therefore in that whole epistle to the Hebrewes, Paule neuer spake of that sacrifice, but onlye of that, which Christe offered ones vppon the crosse, whereby he made

Heb. 7. The solution.

made man perfitte in soule, which thing, al Moyses sacrifices could neuer bringe to passe, and for that cause christe, whiche offered that noble sacrifice, was and is a preist muche more excellente, than Moyses preistes were. Nowe we se how lyttle it maketh against the sacrifice of the holye masse, that Paule spake not thereof in his epistle sēt to the Hebreus. Moreouer it foloweth not that the masse is no sacrifice because Paule to ye Hebrewes spake not of it, for many thynges are true, not ones touched there. Thirdely it was a matter to hard for the capacitie of the Jewes, to perceaue howe the masse shulde be a sacrifice auaileable for the quick and the deade, for they neded easye doctrine rather thā hard, as Paul saythe to them the fyfte chapter, & therefore he made no mention of

chat matter to them. Nowe where Luther allegeth the twelfe of the Romaines, the seconde of saint Peters first epistle, & the Apocalipse, to proue al christen people preestes, he is deceiued shamefully, because those textes do proue as well ꝑ all christē folke be kinges as preestes, & so they are i dede spiritually, & inwardly, forasmuch as they do rule their affectiōs, & carnal desires wt the bridel of reason, which is a kinges office, & they offre spiritual sacrifices to god, as praier, thākesgiuig. &c. being therby spiritual preistes, but not as we be ꝑ haue taken preisthode of ꝑ bishop. Hytherto I haue rehersed M. Luthers reasōs against the masse, & the disprouing of thē also, now let vs se, what one of his scolers, called Philip Melāthon hath sayd against the same, first this he saith, beside & about ꝑ which I haue already confuted, of

Luther

Luters his maisters forgyng.

The scripture saith ẏ we are iustified, or made righteous by faythe, whē we do beleue ẏ oure sinnes be forgiuen for christes sake, now if ẏ masse do take away the sinnes of ẏ quick, & the dead, through ẏ worke done, our iustificatiō shulde happē by the worke of the masse, and not of faith, which ẏ scripture suffreth not, it foloweth ther vpon that the masse is no sacrifice, putting away the sinnes of the quicke, and dead. The: xxvii. reason.

As touching ẏ first parte of this reason, whiche is ẏ we be iustified through faith, whē we do beleue ẏ our sinnes are forgiuē vs for christes sake, I saye ẏ it is not sufficiēt for the attainemente of rightousnes, and remission of oure sinnes to beleue that they be remitted for Christes deathes sake, excepte we forsake also our synnes, and do diuers thinges ther vnto necessary The solutiō

by the assignement of god in scripture, as I mynd to declare in my boke of iustification, whiche god willing I wyl shortlye put forth, therefore now I let that passe, and touch the seconde peece of this argument, whiche is, that yf by the worke of ỹ masse we should obteine remissiõ of our sinnes, thã it should not come by faith. This proposition declareth ỹ autours ignorãce, or els his malice, cõceiued against the truth and the clergy, of whom he doth falselye reporte, that they saye, that the masse of it self, without faith in christes death, shulde bringe to vs remyssion of our synnes, where they affirme with saint Paul, that our righteousnes, doth come by faith, and that withoute fayth no mã can please god. These are all very true, remissiõ of sinne commeth by the passion of Christe,

Rom. 3. Heb. 11.

by

by the masse, by baptisme, by faith by penaunce, by hope, by feare, prayer, fastinge, almes dedes, and such other, as the scripture sheweth, but onely christes death is the merite of grace and remyssion of synnes. Therefore this argument is of no force ne pith, as in dede this is not which he maketh after this sorte. The. xxviii. reason.

It is an horrible thinge to attribute, or ascribe, as muche, & as great vertue to the priestes worke which he doth saienge masse, as to christes death. But they ỹ affirme the masse to be a sacrifice, abolyshinge the synnes of the quicke, & the dead, do no lesse giue, & ascribe to the priestes worke, then to christes death. Therefore the masse is no suche sacrifice.

He proueth not the second part of this argument, whiche is verye false, but only saieth it, as though Thesolutio

his saieng shuld be sufficient with out all prouke, to verefy his deuel-lysshe purpose. All catholyke peo-ple do beleue that by the masse the synnes of the quicke, and dead, are forgiuē, as by an applyeng of chri stes death to vs, & by ỹ vertue ther of, and that not by the priestes worke chiefly, but by christes owne worke, offering him selfe in sacry-fice to his father, by the ministery of the priest, saieng masse, & this is not to ascribe as to ỹ prestes dede or worke, which he doth in ỹ masse, as to christes death, which Melāc thon falsely sayth we do, ỹ defende the blessed masse to be a sacrifice, pacifieng gods wrath. Moreouer he sayth, that synne can not be van quysshed, and ouercome but by sayth in Christe, as Paule sayeth the fifth to the Romaynes.

The xxix. reason.

We iustified throughe faith haue peace

peace, wherefore the payne, which the soules departed in grace (and are not yet in heauen) do suffre can not be ouercome by the applyenge of an other mannes worke, soch as the masse is, sayde by a preiste, and therefore the masse is no sacrifice profitable for the deade, to deliuer them frō the paine, which they do suffer, to make them cleane, that they maye entre into heauen.

Thesolutio

O wonderful blyndnes of this man, whych sawe not, that iustification bringeth remission of mortall, and deadlye synnes, whyche they obteined, whyle they were here liuing, whom being dead the masse doth auayle, for the remissiō of venial sinnes, and the releasing of their temporall paines, whyche they suffre, because, whan they lyued in this worlde, they did deserue and merite that not onely masses,

(As

Ad dulcitū quæſti. x incuba. 160

(as ſaint Auſten affirmeth) but al ſo prayers, and almes of the quick ſhuld profit thē, if they were applyed to thē, therfore this Melanethons reaſon is clerly of no value ne force. Urbanus Regius dothe falſelye, & ſpitefully ſaye, that the preiſtes, ydell fellowes, do make marchaundiſe of the maſſe, lefte to be a memoriall, and remembraunce of ỹ death which brought lyfe. For they do take moneye for ſayenge maſſe as a ſtipende, and wages of their labours to liue by accordinge to their vocation, and maner of lyuing. Is it not lefull for them to take ſomwhat for that their ſeruice, for as muche as euerye man maye lyue by the ſwete of his face, as god ſayde to Adam, that he ſhulde? doth not Chriſt ſay that the workeman is worthye to haue

Urbanus Regius falſelye reporteth of preiſtes as many other do, that they make marchaundyſe of the maſſe

Gene. 1. Mat. 10. Rom. 1. 1. Cor. 9.

haue his wages for his laboure? Doth not also saynte Paule saye that they ought of duetie to geue temporal sustinaunce, and goodes to them, of whom they had receyued spiritual thinges? May not a prieste take money for his sustynaunce, whan he prayeth, and saieth masse for the people, as well as the preacher for his sermons, whiche maye lefully lyue by that hys labour, as Paule declarethe the ninth chapter of the first epistle to the Corinthians? Therefore we preistes make no marchaundise of the masse, like as the preacher doth not of his preachinge, Nowe good Christen reader, thou hast not onely the truth of this matter set forth at large in this boke, but also a cõfutation of al, that Martin Luter (which of al men first began to bable against ẏ blessed masse), could wryt

Rom.15.

peroratio.

wyte for the maintenaunce of his
herelye, to the which I haue added
some other of his scholers argu-
mentes, with a reprouynge also of
them, so that no man can hereafter
excuse him selfe, through want of
knowledge of the truth, which wil
reade ouer this boke without all
affection diligently, more conside-
rynge what is therein sayde, than
who sayde it, and set it forth to be
redde of all men:

Accepte in good worth, gentil
reader, this my endeuour, and la-
bour, taken to profyt them, which
eyther be cleane rude, and vnlear-
ned, or els haue but lytell knowe-
ledge, and vnderstanding in scryp
ture, for learned men haue no nede
of this my laboure, whereby the
truth is declared after a grosse,
and a rude fashion, for the easier
vnderstanding of the vnlearned,

for

for whom it is done. The grace of god be with the good reader, and kepe the from all hereſye, or ſone delyuer the from it, yf thou be alre dye therewith infected, and poyſoned, that thou ſtedfaſtely and vndoubtedly beleuinge all thinges pertaining to a chriſten mans beleefe, and obſeruinge goddes commaundementes, mayeſt, at thende of thy lyfe, come to that ioy which god hath prepared for hys true louers, & chriſt our ſauiour moſt dearly hath boughte for the ſame, with ſheddyng of hys precious bloude, to whom be glorye, honour, and imperye for euer. Amen.

Faultes escaped in the printynge,

Fol.	pa.	li.	faut	correctiō
3	2	12	perfecto:	perlecto
39	1	12.	after this word (name) lacketh these wordes in euery place:	
42	2	21	ipsarū :	ipsorū
45	1	1	reade That is.	
43	2	7	quod:	quoddā
44	1	8	reade Againste whose fonde. &c.	
46	3	17	iudea:	iudeæ
48	2	8	the tribe:	ẏ tribe
50	3	20	ecclesiā:	ecclesia
58	2	18	ecclesiā :	ecclesia
60	2	against ẏ first lyne in the margin, reade, λειτουργοντων, for λειτουργοντον.		
70	2	in the margyn reade θυσιαστηριον,		
76.	1	9.	reade of the sacrifice (therby vnderstandyng the bo	

dy

dy of Christ offered at masse in sacrifice to god, whiche the counsaile commaundeth to be geuen to the sycke before he depart, if he aske it)

76 2 17 for the consecration reade the sacrament of the aulter.

77 2 4 Ramanes : romanes

78 1 21 porfyt: profyt

82 1 13 sacrificanerit: sacrificauerit.

83 1 22 Audrew : Andrewe

87 1 3 craftis: craft

92 2 19 heuen: heuon

95 2 19 sanguis : sanguinis

97 2 19 wyt : wyth

99 2 2 lacketh. (in)afore the first word.

103 2 5 conniuiũ: conuiuiũ

105 1 11 figmnetũ: figmentũ

106 2 8 socerdos: sacerdos

1011 2 4 funt: sunt

1042 1 13 cõscientiã: cõsciẽtia

Jesus

And yff I were as I am nott
perchante I wolde do as I can nott

¶ Prynted at London in Aldersgate strete by Johñ Herforde.

1546.

Lo my mishappe alas I ffynde that
happye happes be Dangerus
and ffortune worbebethe But her
bynde to make the foyffull dolorus
But all to late it came in mynde
to wayle the wante ye made me
blynde

habeat sumbrand